

REFORMED CHURCH MESSENGER

A Stewardship Prayer

Eternal God, our Father, whose home is in a world where truth is light and love is power, and whose heart of sacrifice gave Jesus Christ to the earth to reveal the Light of life to mankind and to break the power of the Cross, how blind are the eyes of the men who shun His presence, how futile the lives of those who spurn Thy love!

The whole world is plunged into the darkness of sin—the sin of boastfulness and pride; the sin of selfishness and greed; the sin of immorality and lust; the sin of cowardice and fear; the sin of bickering and hate; the sin of nationalism and war. All these are the lies of Satan which only the truth of God can conquer in ceaseless warfare. Help us to see that we, who bear the name of Christian, are the stewards of this undying truth, and that only as our stewardship prevails can the Light of truth shine on earth as it shines in heaven.

All the plans of men are short-sighted, and their programs for the improvement of the race are doomed to failure because "flesh and blood can not inherit the Kingdom of God." Enable us to see that, as stewards of the Grace of the Living God, all our power derives from the Almighty Father who said: "Not by might, not by power, but by My Spirit." So shall we pray, and so shall we know that, presently, will "Thy Kingdom come, Thy will be done on earth as it is in heaven." Amen.

—Herman J. Naftzinger.



Above—

CHURCH OFFICERS OF OUR MANOR, PA., CONGREGATION,
Rev. R. C. Eroh, pastor.

(This Church celebrated its Golden Anniversary last month)

Front (left to right)—Frank Caldwell, Orin Truxal, Wm. Cook, Paul J. Beamer, Edwin Cox, James Kline.

Rear—Ansley McVicker, Parke Lauffer, Howard H. Whitehead, Rev. Russell C. Eroh, Christopher C. Walthour, Esq., Geo. W. Grieve, Jr., Bert H. Rylander (Financial Sec.), Homer V. Naley, Treasurer, not in picture.

Below—

CHRISTOPHER NOSS, D.D., WITH MINISTERS FROM
AIZU, JAPAN

A Christ-bearer by name and by nature, Dr. Noss was one of the truly great missionaries of our denominational history. Do not fail to read the appreciations of his life and work in this issue.



The Missionary Heart

O Heart, that beats with every human heart,
O Heart, that weeps with every human tear,
O Heart, that sings with every human song,
Fill our slow hearts with flood-tides of Thy love;
That they may beat with every human heart,
That they may weep with every human tear,
That they may sing with every human song,
And thus, through Thee, unite with all mankind.

Maurice Rowntree,
in Friends Intelligencer.

PHILADELPHIA, MARCH 14, 1935

ONE BOOK A WEEK

CHURCH, STATE AND HUMAN FAMILY

Happy is the man who, as he enters the path of retirement from that of action, learns to rejoice in witnessing how much better his successors are doing things than he ever did and can share in their achievements. I first met Dr. F. Ernest Johnson, 17 years ago, as I found him analyzing my then rather feeble office library. He combined studiousness with deep concern for practical interests. The Federal Council had been making some industrial and social investigations in a rather amateur fashion. What is known as "research" was then in its infancy in this connection. We found in Dr. Johnson the man to establish and direct a new department of "Research and Education," a field in which he now has few equals, so far as his area of that science is concerned. His latest volume "The Church and Society" (Abingdon Press) gives a really new approach and follows a method of its own, as a study of the "social gospel."

Before describing it, however, I desire to refer to another book by the same author, written as the result of conferences between members of a group of his official and voluntary associates: "Economics and the Good Life" (Association Press), because it is valuable as a preface to the book under review. We cannot isolate Christian social ideals from economic life. That too must be subjected to Christian analysis. This volume helps to unify the forces with which we are dealing, gives us the economic elements that affect moral life, describes an "economic system," analyzes the present efforts towards "national recovery" and the effect on "democracy," "labor," "the farmer," and finally on us all as the "consumer." The radical programs are interpreted in answer to the question "shall it be revolution?" Finally an "economic plan," involving "Christianity and collective action," leads to the important question: What can I, the individual, do to make economics minister to the "good life"?

Having thus surveyed the economic order in the spirit and light of Christian ideals, we turn to the question: What can the Church do about it, in the main volume under review, in which Dr. Johnson amply justifies the method of research.

This volume, although but a little over two hundred pages, cannot be read in an evening and it is packed so full of wise observation, keen analysis and pertinent illustration in concrete terms that it defies reviewing in less than three or four pages of the "Messenger." It is a long time since I have read a study revealing such wide and deep reading, so keen in analysis and criticism, with greater familiarity with scriptural reference and theological concepts, using historical knowledge to such effect, while withal constantly relat-

ing itself constructively, by the path of social science, to the problems of the day. Its critical dissection of such recent writers as Niebuhr, Ward and Morrison, its range of similar evaluations of philosophers from Calvin to Barth and Barth to John Dewey, are charmingly presented. Dr. Johnson has the faculty of touching the Achilles heel with almost unerring accuracy.

The aim is "to present the elements of a social philosophy for organized Christianity, with particular reference to the most important fields of application, in order to stimulate more critical thinking toward valid criteria for judging the work of the Church." Few men could have executed this ample commission with such brevity and yet such completeness. Again we have an exhibit of the value of the method of research.

The author first analyzes our present situation as a "Confusion of Tongues," as they admonish us from both "left" and "right" in social thinking. On the one hand the Church "is hopelessly conservative," on the other its "spiritual function" is being impaired and its fellowship disrupted by too great a preoccupation with social—and therefore secular—affairs." Indeed it is even charged that the social gospel is to blame for the secular inundation of today, "because it has turned man's attention away from the things of the spirit," and "yet it would be an exaggeration to say that in the last quarter century the Protestant Churches have moved a distance in the direction of social conviction and concern that is at all commensurate with changes in the social sciences," and "the present situation . . . gives ground for grave concern to all who look to the Church as a means of reconstructing social relationships."

But I must stop quoting—the only thing for the reader to do is to read this complete diagnosis, with its frequent comparisons and contrasts between Catholic and Protestant action, often to the advantage of the former.

The "Individual and Social Elements in Christianity" are defined with fine discrimination, revealing their intimate relationship and interdependence.

"The Social Function of the Church" brings out with some irony the unrealistic pronouncements of the Church bodies, many of which are "no more than wishful thinking," and the existence of groups who even "open the door to hypocrisy." We must "bring the Church actual nearer to the level of the Church ideal." The "all absorbing responsibility is for Christian social education."

The discussion of "Church and State" opens up the several aspects of this issue as existing today and while far from giving a solution to the problem, reveals its significance, while the following chapter, "The Church and the Community," keenly

distinguishes between the mission of the Church to perform social service and its main function to inspire it and its organized agencies, and will bear reading by every pastor. "The one thing needful," to the Church, "is a constant awareness of its own peculiar task so that its full force may be exerted in making its witness effective, always as a spiritual compulsion from a living fellowship of men and women 'whose hearts God has touched'."

"Social Conflict" is not going to be assuaged just by the Oxford Group technique of "getting a capitalist and a communist to sit down together in good fellowship." "We must recognize fundamental conflict for what it is." (One is reminded of the rather fantastic dinners of the National Civic Federation.) As it is, Church leaders know little about the class struggle and what they do know is generally or often not so. As to world peace, "there is something singularly unrealistic in the crusade of Church bodies against war," in that they do not address themselves to its real causes.

Dr. Johnson's "Program of Social Education," which puts some new and hard tasks before the conscientious pastor, is followed by the author's "Conclusion" resulting from his own study. It defies selective effort, for every sentence in it counts. Perhaps I had done better to make it the review. "Take My yoke upon you," said Jesus—"come join My class." The Church is a school and every member a disciple. Christianity is "a way of attacking the problems of human life." "There is no short and easy road by which the Church may achieve" its mission.

I have not noted two characteristics of this volume not always or often enough found in a social scientist: they are simplicity and spirituality, and they give a rare allurements to a volume which otherwise might do little more than to challenge the intellect, without touching the emotions. This book is a classic for this moment.

—Charles S. Macfarland.

Other Books this Week

"The Protestant Church as a Social Institution," by H. Paul Douglass and Edmund de S. Brunner (Harpers), is a thorough study of the Church as a force and factor in civilization, the best that has appeared.

"The Jew and the World Ferment," by Basil Mathews (Friendship Press), explains many things which are perplexing to the ordinary man.

"Divine White Right," by Trevor Bowen (Harpers), is searching, humbling and to the thoughtful reader stirring.

"Catholics, Jews and Protestants," by Claris E. Silcox and Galen M. Fisher (Harpers), should be read especially by every pastor where there is a call for community action and need of understanding, —and that covers many pastors.—C. S. M.

The Lenten Mirror

By Mr. X

1. This generation—the one which came to young manhood and womanhood at the opening of the twentieth century—is the world's prodigal son.

2. The parent generation was hard-working, frugal, successful. This prodigal generation riotously expended that accumulated wealth, squandered also the highest wages any generation ever received; and kept on spending until it has mortgaged

the future for the rest of the century. This generation without moral stamina and too soft to face the depression it brought upon itself, borrows and borrows, saying, "Let the Boy Scouts and our children's children pay for what we eat and wear and waste."

3. Waste? Yes, this generation has been the champion of waste, riotous waste. It found a rich continent, ruthlessly destroyed its forests, robbed the soil, wasted its

coal and oil. Reminded of the possible need of future generations, in unscientific dependance upon science, it replies, "Oh, they will find something to take their place."

4. It has been a generation of big business, and of stress on business methods even in the Church. Business methods destroyed business, and made the depression

(Continued on Page 17)

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EDITORIAL

THE WORD OF THE CROSS

DR. DANIEL IRION, *President Emeritus, Elmhurst College, Elmhurst, Ill.*

"The Son of man came to seek and to save that which was lost."—Luke 19:10

A few weeks ago we observed Christmas, entered a new year, and now we have come to that season of the Church year which we know as Lent. Here we come face to face with that "sacred head now wounded" and see Jesus on His way of suffering and on Calvary. For centuries the Christian Church has marked the great significance of this season by special services.

Jesus is now on His last journey to Jerusalem. In Jericho, where the Jordan joins the Dead Sea, He met the rich publican Zacchaeus. Zacchaeus was a man of wealth, an official of the Roman Emperor and was rich in earthly goods. But even a man of wealth has an immortal soul, and the soul often reveals its secret longing for God. Thus Zacchaeus climbed into the mulberry tree near the wayside in order to at least see Jesus. More he would not dare to undertake, but Jesus felt instinctively that a longing heart was thirsting for Him, and therefore He looked up and said unto him, "Zacchaeus, make haste and come down, for today I must abide in thy house." The people murmured that Jesus went in to lodge with a man that was a sinner, but the Saviour seeks souls to lead them to God, and every human soul is precious in His eyes.

About 300 B. C., there lived in Greece a philosopher named Diogenes. Sometimes this man had peculiar notions and ideas concerning men and their doings which he revealed by his conduct. One day he came to the market place in Athens with a lighted lantern. Those who knew him laughingly asked: "Diogenes, what dost thou seek?" "I am seeking men," was the answer. "The whole market place is full of them," said they. "Oh," said he, "that is just the vulgar rabble, without any human dignity." That was the view of a Stoic philosopher.

Jesus stands at the door and knocks. In the Lenten season that we have now entered He knocks at our door in every service of worship, and especially in the mid-week Lenten service, in which we see the suffering Saviour. He

seeks such souls as will open their heart to Him and accept His way of thinking and living.

"We would see Jesus," said those Greeks who had come up to Jerusalem to worship, John 12:20. We too would see Jesus with the eyes of our soul when we attend the customary Lenten service, and when we are invited to His table to have fellowship with Him in faith. We would experience Him in our inward life, feel something of His spirit.

It is an uplifting thought when we reflect how many souls heretofore lost are newly awakened by the spirit that speaks to us from the Good Friday and Easter message. How longingly does our divine Saviour desire that many, many would hear His voice and lift up their eyes to the hills from which help has come to us, and from which it is still coming.

During these coming weeks the Master speaks with special emphasis to the Churches and to every individual soul: "Behold, I stand at the door and knock; if any man hear My voice and open the door I will come in to him and will sup with him and he with Me."

* * *

"WAR IS A RACKET"

This is the title of a book to be issued March 15th by the Round Table Press and written by Major General Smedley D. Butler, retired Commander-in-Chief of the United States Marines. Referring to the Marine Corps, of which he was so long one of the shining lights, as "Uncle Sam's debt collectors," General Butler declares, "For a great many years as a soldier, I had a suspicion that war was a racket. Not until I retired to civil life did I fully realize it. Now that I see the international war clouds again gathering, as they are today, I must face it boldly and speak out." General Butler enumerates the profits and the costs of war and says, "A very few people make huge profits out of war; the general public shoulders the bill." He defines a racket as "something which is not what it seems to be to the majority of people, conducted for the benefit of the very few, at the expense of the very many." He presents a three-point plan for controlling war—by taking the profit out of it, by giving only those who must do the fighting the power to declare war, and by restricting armed forces to purely defensive purposes.

We are glad, also, that this peppery Marine has protested vigorously against the proposed manoeuvres of the fleet in Pacific waters, which have been so foolishly and recklessly announced by the Navy Department, and which cannot but have the effect of increasing the tension between Japan and our own country, a tension that is already strained almost to the breaking point. Believing that our fleet can best defend us by remaining close to home, General Butler writes these striking words: "Is someone jittery in Washington? Have domestic problems concerning recovery plans made it necessary that the American people should be diverted from the consideration of those difficulties? It has long been the practice of those in power to engage in the game of sabre-rattling to distract the attention of the people of a country from the uneasy internal problems. A people out of work can easily be diverted and excited and can be preyed upon by war propagandists. And, wherever there is a one-man Government, a favorite procedure, when it gets into a jam politically, is to rattle the rusty sabre. Why are we engaging in this dangerous pastime of war games? Is it a desire to rush the Japanese into a war on us or to rush us into a war on Japan? Many, a great number of whom surely know better, have expressed a desire for war to end the depression. Or is the purpose of the manoeuvres and of the war talk a desire to turn the eyes of the Nation from our current problems of recovery and the disappointments that have attended the efforts to solve them?"

It is good to know that the Navy, by recent announcement of Secretary Swanson, has reconsidered its former announcement, and now gives some assurance the battleships will not be taken quite as near the Japanese coast as was contemplated. It shows that even the higher-ups occasionally hear what the people think and say.

* * *

THE ENTHUSIAST AND THE DOUBTER

Talk About the Lord's Supper

"There is something that awes and humbles you in the Communion service." That Doubter was speaking like one on the verge of belief. "But I have seen great moving pictures and plays which had nearly the same effect on me. What do you see in it? I know you often speak of it with much feeling."

"Yes," said the Enthusiast, "I think it is the Lord's Supper that moves me more than any other service. It is true that one feels awed and humbled by it. That is because it reminds us, more dramatically and powerfully than ordinary worship, of the deep and tragic love of God, embodied in Jesus."

"You think that is its real meaning? The willingness of Jesus to be broken on the cross for the sake of being true to His mission is undoubtedly a great fact. When you think of it, you feel pretty small. But is there nothing more in the celebration of the Supper than remembrance?"

"I hope you do not think too lightly of mere remembrance. If we spent the hour of the Holy Communion in doing nothing more than remembering vividly the kind of life Jesus lived, and the startling abandon with which He loved people and gave Himself for them, that in itself would make the service worth preserving. But something more does happen. I don't know whether you will believe me or not, but I must say that the Lord's Supper for me really becomes a supper with the Lord. In other words, when I enter into it with my whole self, I am quite certain of the presence of Jesus. I seem no longer to belong to myself, but to Him."

"Do you not have the same assurance of the presence of the spirit of Jesus when you are kind to some person who needs your help, or when you stand for some great principle in your daily life? Do you mean to say that you become sure of your belonging to Him only in a service of worship?"

"No, that is not what I mean. I have had moments of exaltation, when I was lifted up with the sense of belonging to a higher, grander life than I had in myself, on other occasions, also. I remember that I once visited a derelict woman, against the advice of my friends. She was very

sick, but no one would go to her. As I talked with her and tried to comfort her, I was sure that for that moment I was in the hands of God, being used by Him as He willed. I remember, too, that not many years ago I was alone on a hill, looking down over a valley full of moonlight and thinking of some of the saintly souls of ancient times. There, as in the house of the woman, I was suffused with a feeling of exaltation, of being caught up in a stronger, finer life than I myself possessed. It would be strange if the life and the love of God did not become real to us in various ways."

—F. D. W.

* * *

SUPINE CITIZENS

Every once in a while one of our enterprising journals exposes, under glaring headlines, some of the stark realities in our city life which, for the most part, are suffered in silence. We are told, for example, of well-equipped gambling joints running wide open within short distances of City Hall and with no interference on the part of the police. Within a few hours, our Director of Public Safety makes public strict orders to his force of "blue-coats" to examine at once into the charges made, and the Mayor issues an edict that such things must not be! Presumably, for a few days, the institutions referred to remain under cover. What little excitement was aroused soon dies down, and then business is resumed as usual. The expostulations of the police heads to the effect that they did not dream of such gambling-hells plying their trade in our fair city, would be funny, if the whole situation were not so sad. If the police did not know of it, we have a clear demonstration of their incompetence; if they did know, as most people suspect, we have a proof of their crookedness—and another chapter of the same old story of the collusion between crooked politics and crooked business is once more emphasized.

Mr. Courtney Ryler Cooper, the author, told the Rotary Club of Philadelphia, the other day, that if we want an explanation of the crime wave sweeping the country, we can find it in the "degradation of our law officers," and he called upon the citizens to register their disapproval at the polls to "stamp out the politics that makes crime possible." In the course of a survey of the work done by the Bureau of Investigation of the United States Department of Justice, he declared that he was made to realize clearly that criminals are no longer "furtive characters that gather in dank cellars by the light of a gutter candle, stuck in the top of a bottle," but they are men and women who move in the same strata of society as the rest of us; who live in the same type of homes, often next door to us; who ride in expensive motor cars and enjoy the freedom of everything the honest man enjoys. And these criminals, concluded Mr. Cooper, "are not caught without a great show of pistols and firearms. They shoot down our officers without a qualm. Why? *Because they are protected by crooked lawyers, crooked hotel keepers, crooked doctors who treat their wounds, crooked women to act as their go-betweens, and crooked police who are made crooked by the politicians.*"

What are we going to do about it, you ask? Alas, most of us do nothing about it. A few do nothing but protest, which is obviously not enough. Those who carry on the good fight to overcome these evils, are few and far between. In reflecting upon our sins during Lent, is it not proper to include our civic indifference and slackerism?

* * *

OUR MOST DANGEROUS FOE

It is tragic that so many of us are far more interested in the improvement of our *conditions* than we are in the improvement of *ourselves*. Judge Horace Stern, addressing 1,000 fellow-Jews in Philadelphia, at the anniversary of the Independent Order of Brith Sholom, said, "I am concerned for the growing disintegration of our communal life. We are too apt to become immersed in worldly ambitions and to draw away from the finer, spiritual life of our people. *If Judaism suffers defeat, it will not be because of Hitler or the Nazis, but because our children are not*

inspired, as we were inspired by our fathers, to try, at all times, to live up to the spiritual and educational ideals, precepts and traditions handed down to us through the centuries."

It is unquestionable that the indifference of the Jewish people themselves to Jewish religion, education and ideals is a far greater menace to the Jewry of the world, than the hatred and persecution of any non-Jewish dictator. And what is true of the Jews is true also of the Christians of our nation and of the world. How little we would have to fear enemies without, if we could get rid of the inexcusable indifference within our Churches.

* * *

LET US TAKE HEED

A writer in the *New York Times* reminds us of a fact it is wise to remember, when he says that "Lincoln's Gettysburg address, everywhere acknowledged as a masterpiece of expression, as well as of thought, consists of only 266 words, of which 192 are words of one syllable." It would be difficult to find a more effective plea, both for *brevity* and *simplicity*. Let all preachers, editors and contributors to the Church paper, mark it down in red ink.

* * *

HAVE MERCY ON THE ADULTS

There is much hue and cry (but not enough) about protecting the children from the corrupting influence of lewd plays, vile books and pornographic pictures. It certainly does arouse our righteous indignation when those of tender age are exposed to the vulgarity and the indecency that are common today on the screen, on the stage, in literature and in so-called art. The implication, however, that the young are the only ones who need protection is a million miles from the truth. "All right for adults" is the verdict of many critics, their assumption being that when a person has passed adolescence his character is so firmly established that he is no longer in danger. As a matter of fact, the man of maturity may be just wavering between right and wrong and, quite as much as any child, he may need to be shielded from that which poisons the thought and degrades the thinker. Into a pastor's confessional in a single week came two parishioners in disgrace, one a woman in middle life, the other a man considerably older. She said that evil books had led to her downfall. He said that foul moving pictures had started his mind on courses of thought that finally resulted in his ruin. We ought to remember that there are multitudes of our fellow-citizens who are in such precarious moral position that further temptation may prove to be disastrous. Speak for purity for the children's sake—that as a matter of course. But also have mercy on the adults.

—G. E. H.

* * *

A BITTER COMPLAINT

It seems interesting to hear complaints from the licensed liquor dealers against the police and the unsatisfactory conditions which exist in our country, since the repeal of the Eighteenth Amendment. The counsel for the Philadelphia Liquor Dealers' Protective Association declares that there are more speak-easies operating in Philadelphia now than were in existence before repeal, and that graft is much worse than during Prohibition. Moreover, Mr. McGee, counsel for the Association, which is composed of about 250 licensed dealers, maintains that the police are supporting the liquor racketeers, and that members of the Association, who pay the city \$600 license fees every year, are certainly entitled to police protection.

"Things are getting worse and worse all the time," he says, and by not cleaning out these multiplying speak-easies, he charges that the police become directly responsible for the poison alcohol deaths, while many thousands of dollars are lost to the state and federal governments. Well, when those who are opposed to the iniquitous liquor business made charges of that kind, the Wets called it "a lot of hooey." It certainly does make a big difference whose ox is gored. But how easily the American people were fooled by selfish propaganda!

PAIN

To learn the value of suffering is one of the most difficult lessons of life. Normally we accept pain as an unfortunate experience which has to be borne with such fortitude as we can command. Unfortunately we are much more likely to be concerned with the distress we feel than with the advantages it may yield. The temptation to look upon suffering as an undiluted evil is great and increases in direct proportion to its intensity. When the nerves begin to tingle and to send their signals to the brain, our first thought is to find relief. This is, in fact, the purpose that underlies our discomfort, but it is unwise to look for short cuts in a mad desire to escape. Stimulants, sedatives, and pain killers in general, whether material or psychic, nearly always defeat their purpose in the end, so that the last state of the man who depends upon them is worse than the first.

Pain should therefore always be recognized not as an evil, but as a warning. It is foolish and futile to deny its reality. It is a signal of danger like the red light at a traffic intersection, informing the sufferer that he must stop for deliberation if he is to avoid disaster. When a child gets hold of a red hot iron, were it not for the immediate pain that causes him to drop it, his fingers would be burned off. Similarly when he falls down the stairs or off a table, he learns how necessary it is to obey the law of gravitation and is more careful in the future. Pain is an implement which nature has developed for the purpose of teaching self-protection. Life could never have advanced above a very low stage without its beneficent ministry. Even when the cause of discomfort is so remote that the physician is at a loss to discover it, the same principle holds. Pain is always a proof of the necessity for remedial measures indicating causes to be removed.

So far we have been speaking of physical distress but the beneficial effect of pain, when correctly interpreted, is equally true of the suffering of the spirit. It is no accident that the saints and prophets of all ages have been without exception men who suffered much. This is a law which touches life at every point. If the mother did not suffer for her child, if the child should reach manhood without physical or mental anguish, both would be denied the ministry of those mellowing and refining influences which are essential to the enrichment of life. Through the pain that death imposes, man has discovered eternal values by learning to look beyond the grave and to recognize the continuity of spiritual influence.

Pain is also an important factor in the correction of all erroneous mental states. Even so passive a condition as indolence eventually results in unhappiness. The misfortunes that befall the man who is naturally lazy often induce a change of heart and prompt him to energetic and self-reliant action. From this wider point of view suffering can no longer be regarded as punitive anger of a vengeful deity or an isolated misfortune that has capriciously befallen an unlucky sinner. It is an essential process in the culture of the race, in the expansion and enrichment of personality. Without it the abundant life which it is the purpose of Jesus to bestow can never be realized. Eventually it converges in the Cross in which, and upon which, the life of Jesus culminated, and from which His power flows in the constantly accelerating stream of redemption.—J. A. MacC.

* * *

AN INTERESTING STORY

A young lady twenty years of age came to our Sunday evening services and became a member of our Catechetical Class.

When we asked those who wished to unite with the Church to give us their names, she said that she would like to unite with the Church, but her father was an atheist and was very bitterly opposed to the Church.

We suggested that she speak to her parents. When she spoke of the matter to her father, he became enraged and said that if she united with any Church she must leave home at once and he would cut her off in his will.

She came and told her story and we suggested that he might change his mind if she would wait a year. She re-

plied that he would not change his mind. She also said that she had an aunt in Baltimore who had always wanted her to make her home with them, and that she would join the Church on Palm Sunday.

Her mother came with her to Church the day that she was confirmed. Returning home, they told the father. He said she must leave home and never come back. Her mother asked him to give her two or three weeks to have clothes made before going to her new home.

This was on Palm Sunday afternoon. On the following Thursday her father had a paralytic stroke and lay unconscious for several days. He then rallied and began to recover very slowly. His daughter cared for him like a ministering angel.

His health improved. He did not want to let his daughter out of his sight. He lived almost two years and when he died and his new will was read, it was learned that he left his daughter \$30,000.

—J. W. MEMINGER.

* * *

TOLERATING THE INTOLERANT

For some years ultra-Fundamentalists were making all sorts of threats about the necessity to cleanse and purify the Church by throwing out of it those who did not agree with their views. It is significant that a good many of the preachers and journals who were once so vociferous, are now pleading for tolerance because of the trial of Prof. Machen and others who refuse to obey the direction of the Presbyterian Assembly. These men, dubbed trouble-makers by many, think of themselves as "conscientious objectors." *The Banner*, organ of the Christian Reformed Church, in asking leniency for the offenders, voices what a good many others have thought or said in these words: "Membership in an orthodox missionary Board is so serious an offense that it demands expulsion from the Church. The Presbyterian Church has prided itself on tolerance and broad-mindedness; but is it now to be tolerant only of liberalism and not of orthodoxy?"

Of course, this observation begs the question by assuming that the forbidden independent Board of Foreign Missions in the Presbyterian Church is orthodox and that the regular official Board of Foreign Missions of the Presbyterian Church is heretical. Only extremists will take such a position. The fact is that the most difficult thing in the world to tolerate is bigotry or intolerance. While individuals should emulate the Christ who could continue to pray for His murderers, even on the Cross, it has always been recognized that if organizations are to be saved from disintegration, and to continue effectively to serve mankind, the hour may come when it is necessary to cut off those disloyal members who are divisive and whose spirit and purpose cannot be reconciled with the spirit and purpose of the organization. Schism has long been regarded as a terrible evil, and there are times when continued tolerance toward the intolerant becomes so serious a menace that it

must be dealt with decisively and courageously. Whether such a time has now come in the Presbyterian Church seems to be a matter for Presbyterians to decide.

* * *

THE WAY TO UNITY

That eminent Englishman, Mr. Ernest H. Jeffs, does not represent the pulpit, but he does represent the pew, with extraordinary ability and acumen. What he has to say with reference to the value of conferences designed to bring about a larger unity among the followers of Christ, is certainly to the point. "Putting the case with lay bluntness," says Mr. Jeffs, "I believe that there is only one mood in which it is worth while to go into conference upon Christian unity. It is the mood of being ready to sacrifice what we have thought of as principles, for the sake of being united in Christ's name to save the world for which Christ died. Until we are in that mood, we had better not let the world overhear our debates."

This is wise counsel. Until we cultivate more perfectly the mood here described, for instance, we will have comparatively little influence in bringing about the same mood in conferences among the nations, so essential in creating international goodwill. They will have the right to retort: "Physician, heal thyself."

Leaders of our Church are now engaged in a most difficult and delicate task. For the first time in the history of American Protestantism, two denominations formed an organic union without first adopting a definite Constitution and detailed creedal statement. With mutual confidence and abiding brotherliness, all the knotty problems can be resolved. But it will be by no means easy. When convictions are mistaken for prejudices, and the will of the majority comes into conflict with a stubborn minority of the "bitter-ender" variety, a stalemate is often reached and many a project has gone upon the rocks. When a denomination goes into a conference, for example, with the determination that a certain form of ecclesiastical procedure must be perpetuated willy-nilly, there must be a birth of genuine penitence and contrition before there can be united action.

Having once reached a decision, however, especially when there is an unanimous decision, it is equally essential that all the parties to the pact shall remain loyal. If, at any time after the agreement is made, the interests of the particular part to which you belong begin to loom larger than the interests of the whole, then the supposed triumphs of Christian unity become short-lived and may only mark the beginning of differences more grievous to our Lord.

Let us hope and pray that in all the conferences now held between the representatives of the two groups which have come into our merged Church, the debates may continue to be of such a nature that we need not be ashamed to let the world overhear them. It will depend, as Mr. Jeffs solemnly warns us, upon the mood, the one and only mood in which it is worth while to go into conference upon Christian unity.

The Thoughts of Justus Timberline

Would an Explosion Do the Job?

Our Church School superintendent asked me, after a committee meeting last night, "Justus, do you know what this Church needs more than anything else?"

I thought I did, but such questioners are always thinking about something that you never dreamed of, so all I said was "What?"

"It needs a first-class scare," he blurted out. "We've had the depression and the drought and our busted banks; but never yet a number one scare. It would be the easiest way of bringing us to our religious senses."

"Well," I asked him, "if those other things haven't frightened us, what would you recommend that might start a real case of the jitters, with a resulting improvement in our Church School or other religious work?"

"Why, a danger that would actually strike at the realities we say we believe," he replied. "We make a lot of fuss, pro



and con, about the failure of our Church Schools. But suppose word came from Washington that from now on we couldn't have any Church Schools at all."

"Washington wouldn't dare," I said.

"Maybe not," he answered; "but three years ago they would have said that in Germany about all sorts of Church activities. And it isn't so long since Russia and Mexico and some other countries were

letting the Churches do as they pleased. But not now."

"All right," I came back; "do you mean we'd be better off if we in America were in the fix that the Churches of those countries are in?"

"You know I don't. What I mean is that if our religion and its various agencies were threatened by outsiders, it would be easy for us to do something about it. As it is, when our own indifference is the menace, we just keep on being indifferent."

"True enough," said I, "but, even so, I think your remedy might be worse than the disease. What I think we need is something other than a crisis which would first of all rouse our fighting instincts. If that came, we'd be too busy defying the enemy to do much real Church work. And, if we won out, we might be too vain-glorious, at least for a time, to work at making our Church's work more effective."

"Then," said my friend, "I suppose you would have us keep on as we are!"

"Oh, no," I told him, "I'd like to see us do a lot better than we are doing. But not by revolution; which, as you say, is the easiest, as well as the most interesting way. The devotion that improves on what we now have is much more difficult. But I've long been suspicious of anything that could be labelled 'the easiest way.'"

He wasn't convinced, of course. But I am. Some day I hope to write a booklet of about five chapters and a hundred great facts illustrating what men have suffered and lost from choosing the easiest way, instead of the right way.

Living an Unearned Religion

An economist says that the depression came because we believed—and stays because we still believe—that a person can keep on living on next year's income.

That is, as near as I can understand an economist, we are where we are because we don't pay as we go.

I've no intention of debating the point, but I do know that lots of people are that way about what they call their religion. They're always enjoying more religious privileges than they are willing to pay for.

Walter Wesley Wigglesworth, a neighbor of mine, was for a long time one of our town's well-known sports. He knew all the ways there are of having what he used to call a high old time.

He made good money, and still does. He spent it with a free hand, on all sorts of expensive things; liquor, horses, plain and fancy gambling, and all the rest. I reckon he blew in about all he made.

Well, something happened to him. There was a meeting on in one of the Churches,

and somehow Walter got interested in it.

When the meeting ended, he joined the Church. To everybody's surprise, he quit all his foolishness. He cut out the booze, betting; everything. He even began to dress plainer, and, so far as my taste goes, more sensibly. Soon he was showing signs of real prosperity, for these times.

The other day I was talking with the treasurer of Walter's Church, about how people support our town's religious work. Maybe he shouldn't have told me, but he did.

He said, "I thought our preacher had caught a financial whale when he persuaded Walter Wesley Wigglesworth to turn from the error of his ways. But he isn't even a good-sized catfish. Since he joined the Church he must be saving at least \$50 a week, that he used to blow in on this and that. Well, his pledge to our unified budget is \$10 a month."

I was surprised at first, but not after I got to thinking about it. For he's not the only man I know who's in debt to religion away beyond his willingness to pay.

And some day what he calls his religious experience will be gone, as if it were a car with a lot of past-due payments on it.

Not that I think giving to the Church is the only or even the most important way to demonstrate a man's religion. But it's one way, and I've found that it is considerable of an indicator.

So when I've noticed that people were more willing to pay for their follies than for their faith—\$10 for a ringside seat at a wrestling match which is probably a frame-up anyway, and \$1 for the work of the kingdom of God, I've been sure they wouldn't last.

I get no pleasure out of knowing it, but

there's a long and deep depression ahead for all such!

The Elimination Sermon

You would expect that an old sermon-hearer like myself might have a few ideas about preaching.

Well, I have; if not just in the form in which my pastor might state them.

For instance, I can nearly always tell, pretty early, what sort of a sermon is coming. It is like the take-off technique at a track meet; some make a running start, others start from the line, and you know what to expect.

So when a preacher begins to play with the negative side of his text, I know he means to use what I call the method of elimination, as illustrated in this story of the man who gave out as his text, "And Enoch was not."

He began: "Brethren, this is a truly remarkable text! How often in the Word we read what people were. Here we are reminded of another side of the question, Enoch was not. What was Enoch not? My friends, in the first place Enoch was not a drunkard, nor a wife-beater, nor a Sabbath-breaker! Ah, that we might all not be what Enoch was not!"

Few preachers would be as dumb as that, but I always guess, when the preacher dwells on what the theme does not mean, that he will pack his real sermon into the last ten minutes, after the eliminations are all made.

But why blame the preachers? Look at your insurance policy, and see how much it's not good for. Look at the lease of your flat, and see what you can't have or do.

If still you're not satisfied, look at your income tax return!

Christopher Noss—The Man

An Address Delivered at a Service in Memory of Dr. Christopher Noss, in Santee Hall, Lancaster, Pennsylvania, on February 19, by DR. GEORGE W. RICHARDS, President of the Theological Seminary

We have met to pay a tribute to a true and good man whose life has been nobly consummated; one who freely lived, labored, and died for the greatest cause that has ever entered human mind and heart. His life was true to the standards of Nazareth and Calvary; in its length and breadth it was international. He was taught the wisdom of men but he was controlled by the wisdom of God. He could converse in Germany and in Japan almost with the same ease as in America. The wide range of his words was evidence of his sympathy wide as mankind. For him there was neither Jew nor Greek, bond nor free, man nor woman, but all were one in Christ Jesus. In spirit he shared the catholicity of the Christ. In the height and depth of his soul, he reached the mind of God and the inmost secrets of the human heart.

But to those who are here assembled at this time he was more than a man great and good in word and deed, a citizen of two hemispheres. He was a husband, a father, a brother; a schoolmate, a fellow-minister, a colleague; a neighbor, a host, a guest, a personal companion and friend. While we honor the man in the larger relations of his life, we feel deeply grieved now that he is with us no more. We shall often wish for his presence, for the return of the furlough when he and his wife, Caroline Day, and the children dwelt among us for a season, always bringing with them a rich blessing to the Church at home which they served abroad. Oh for a touch of the vanished hand and a sound of the voice that is still! Yet we sorrow not as those who have no hope; for we see in faith the radiant dawn of the eternal day that broke with Him who is the Resurrection and the Life.

It is especially appropriate in this place

and in this presence that we consider with grateful appreciation the characteristics of the life of Christopher Noss.

The second year of his theological course, 1892-93, he spent in Union Theological Seminary, New York. By chance of the alphabetical class roll, he was seated beside a Japanese student, Okamoto. They became friends and companions for the year. One day Okamoto said: "You are different from other Americans in your attitude. You ought to come to Japan." This was both a judgment of value and a call to service. His Japanese friend, through keen insight and by an apt phrase, described the character of Dr. Noss. He was different in attitude and disposition. He was always a loyal American; no one was more devoted to the Reformed Church; and he was proud of his forbears. But from the days of his childhood to the last years of his missionary ministry, at home, in school, in the drawing-room, in the Church assembly, in the mission conference, he was different; different by reason of his physical presence, his alert and penetrating mind, his resolute will. He was the kind of youth on whose shoulders men of authority would put their hands and say: "I want you to do this work."

A personality of his type naturally has a corresponding parentage and lineage. He came from a sterling, steady ancestry on the father's and the mother's side. The best elements of both parents blended harmoniously in his person. He was born in a home missionary parsonage in Huntington, Indiana, in 1869. His baptismal name, Christopher, was prophetic of the work of his life—He was always Christ-bearer.

He attended school as a boy in Philadelphia while his father was pastor of St. John's Reformed Church. It was the Cen-

tennial year, 1876. On his way to school, he tells us, he saw for the first time men and women from Japan who were attending the Exposition and were working on their homes and in their gardens in Fairmount Park. A few years later he went to a private school in Westminster, Md., where his father was now pastor. He pursued his studies that prepared him for college.

He entered Franklin and Marshall College in 1884 and graduated at the head of his class. He taught three years in the Keystone State Normal School under the principalship of Dr. Nathan C. Schaeffer. Years afterwards he told me that from him he learned to formulate a public address in simple concrete style—an art which was manifest in his masterful sermons and addresses.

He graduated from the Theological Seminary in 1894 after he had taken the middle year in Union Seminary. I recall that I was appointed by the Faculty one of a committee to award the Schaff Prize in Church History for that year. The prize was given to Student Noss. The main purpose of his essay was to show that the Reformed Church in Germany was less Calvinistic than Melancthonian—a premise that we are not failing to emphasize at this stage of the union of the Evangelical Synod and the Reformed Church in the United States.

Through his academic life he was always in touch with the larger work of the Church. He spent a summer as a student supply in the Reformed congregation at Stroudsburg, Pa., reviving that somewhat shattered Church. While teaching in the normal school he became well acquainted with John R. Mott who was only a few years older and was then beginning his

distinguished life-long career as student secretary in the schools of America and of the world. While he was in Union Theological Seminary he was appointed to assist the minister of the Thirteenth Street Presbyterian Church. He was elected by the students of the Seminary at Lancaster to attend the biennial meeting of the Missionary Alliance in Yale Divinity School. He read a paper on "Missions as a Bond of Unity in the Church." His interest in missions grew with the years. He helped to prepare an appeal to the Foreign Missionary Board of the Reformed Church signed by students of this Seminary, of Yale and of Union; but Secretary Callender deftly pigeon-holed the document and nothing more was heard of the petition. The scholarly secretary was not to be perturbed by the effervescent enthusiasm of inexperienced students.

He had now reached the end of his preparation for ordination to the ministry. But he never forgot the word of Okamoto, his Japanese friend, "You ought to go to Japan." This admonition was unexpectedly revitalized when Professor John C. Bowman came to him and said: "You are to go to Japan." He heartily responded to the mandate. Providence had gradually prepared the way to the land where he was to live his life.

He was determined, however, in view of this mission, to prepare himself for his task as thoroughly as possible. Therefore he said to Dr. Bowman, "I shall study further at Berlin." Thither he went; and he was not there a long time before the professors of the university, whose lectures he attended, discovered, of course, that he was an American; but that he "was different." Professor Adolf Harnack invited him to become a member of his seminar in Church history—a rare privilege granted only to a few students. For this group he wrote and read a dissertation on "Die fremde Bestandteile in Tatians Diateseron" ("The Foreign Elements in Tatian's Diateseron"). Professor Harnack said, after he

had heard the essay: "You write almost like a German,"—an unusual compliment from a German university teacher to an American student.

After a year's study he returned to America and was married to Lura Boyer, whom he taught at the Normal School, on Oct. 22, 1895, in the home of his father, now minister in New Holland, Lancaster County, Pennsylvania. By New Year's Day, 1896, the groom and bride were in Sendai, Japan. His going to Japan was an historic event for the Reformed Church in the United States and a great boon for the Sunrise Empire. Yet neither his departure nor his arrival was heralded by the dailies of New York or of Tokyo. History is not always recorded by headlines on the front page or in the best-sellers.

It is not for me to review his work of more than forty years as a missionary. Mrs. Richards and I enjoyed the genial hospitality of Dr. and Mrs. Noss in their summer home at Takayama in 1923. We saw him in action on the field. Even in Japan among hundreds of missionaries he "was different." His disciplined mind stood him in good stead. He quickly mastered the language, at least to the extent of conversing with the Japanese and preaching the Gospel in their tongue. He made a valuable contribution to future young missionaries in translating from German into English Lange's "Textbook of the Colloquial Japanese"; seven editions have been published.

I consider him one of the truly great missionaries in the Far East of the last generation. He "was different." Others had marked characteristics, but for patient persistent work, regardless of the conditions of nature and of the words or deeds of men, in the fulfillment of the last command of Christ to His first followers, none excelled him. Yes, he is dead; but as long as time lasts he will speak. He will speak through the influence that perpetually radiated from his life into the

lives of persons and communities in Japan and in America; through those who shared his joys and sorrows, whom he loved dearly, and through those whom he consecrated from birth to the sacred cause for which he labored; through his writings which will be read and will inspire youth and age for years to come.

There is a green hill overlooking the city of Sendai, a plot of ground kept sacred by devoted hearts and hands for those whom they love. There rest in peace the bodies of men and women and children, comparatively few in number but worldwide in their reach. There, too, sleep the mortal remains of Dr. Noss. Ah yes, those who loved him will often wish that they could have buried him in his native land on the family plot—but he "was different." He belonged to Japan. There was his heart and hand; and the field of his labor; and thousands will visit his grave with the same deep feeling of awe and reverence as we think of him here.

Mrs. Pearl Buck asks for missionaries, who are not merely concerned about institutions and statistics and results, but who settle in a community and through their lives radiate Christian decency and who stay by until their last resting-place becomes a trusting place of those who through him have seen and tried to measure up to the "fulness of the stature of Christ." In the little cemetery at Sendai the grave of Christopher Noss will be the trusting place for innumerable men and women that now are and that are yet to be.

One of the ripest fruits of Christian missions in Japan, Kagawa, was asked whether Japan still needed missionaries. He replied: "The Japanese Church needs missionary graves. Men rooted in the West, blossoming and bearing fruit in the East; their bodies buried in the soil of Japan, their spirits living in the hearts of the Japanese."

God raise up more men and missionaries like Christopher Noss!

Christopher Noss—the Missionary

An Address Delivered at a Service in Memory of Dr. Christopher Noss, in Santee Hall, Lancaster, Pennsylvania, on February 19, by DR. A. V. CASSELMAN, Secretary of the Board of Foreign Missions

There are two sources from which one may gather material for making and recording an adequate estimate of the life and work of a man. One is what he thinks and says of himself. The other is what is thought and said of him by his friends who knew him well. Fortunately for the Church, as well as for his loved ones, Dr. Christopher Noss, during the closing days of his last furlough in America, wrote a rather extensive and intimate history and biography, primarily for his children. In this record he reveals to us much of beauty and interest in his missionary life which otherwise we should not have known.

The missionary career of Christopher Noss began in his boyhood. He says, "It was in '79 that the 'Child's Treasury,' a paper handed to me at Sunday School, told of missionaries going to Japan and asked children to pray, 'God bless our missionaries in Japan!' I did so once a day for a long time; then began to talk about Japan and was teased for doing so."

His boyhood purpose persisted through his days as a student. He records for us this significant experience: "It was in New York that I met the Japanese whose influence was decisive in my career. His name was Okamoto. One day he urged me definitely to prepare to be a missionary to Japan. 'My people will like you,' he assured me." That prophecy was generously and graciously fulfilled in later years. Of another student activity he writes: "I represented Lancaster at a meeting of the Missionary Alliance in Yale Divinity

School, where I read a paper on 'Missions as a Bond of Unity in the Church.'"

He was married October 22, 1895, and the following day at Frederick, Maryland, was ordained and commissioned as a missionary to Japan in the presence of the Synod of the Potomac. By New Year's Day he and his bride were in Sendai, Japan.

"There followed eight hard years of work," he says. It is true of his whole life. But the work of this particular period of his missionary ministry he describes thus: "I was called Professor of Ethics and Apologetics in North Japan College. At the same time I was secretary of the Evangelistic Committee and of other organizations connected with the Mission, and was missionary in charge first of the region immediately south of Sendai, later of the provinces on the west side of the mountains, traveling and preaching considerably."

There are not many men who are called upon twice in their lives to decide definitely to be a missionary. Upon the death of his wife on his second furlough, Dr. Noss accepted a professorship in Lancaster Theological Seminary, which position he occupied for five years. But the call of the missionary was upon him. He says: "The decision to resign my position and accept this call cost me quite a struggle; but my public declarations that the cause demanded the best we had to give seemed to have made my duty clear." So, marry-

ing again, he set out a second time for Japan.

The second portion of his life was given wholly and whole-heartedly to the work of evangelism. Of his decision in this matter he writes: "I declined to return to North Japan College, convinced that the urgent business before us was the secure establishment of the native Church. The invitation from the pastor at Wakamatsu prevailed because that city was the center of a great population and was at the same time relatively inaccessible from our headquarters at Sendai. Officially my work was much like that of a bishop."

Made possible by the literacy of the people, there had been developed in Japan a unique missionary method known as "newspaper evangelism," or more recently known as "correspondence evangelism." Dr. Noss was a pioneer in this field. He describes his work in this connection thus: "Tied to my desk much of the time, I have in the last fifteen years developed a type of work which has given me much satisfaction. It is commonly called 'newspaper evangelism,' because it begins by broadcasting religious talks through the daily papers. The Japanese people have become so universally literate that this method is highly effective. I was not the originator of it. The pioneer was Albertus Pieters, missionary of the Dutch Reformed Church, who retired from Japan about the time I began to follow his lead. When I went to Sendai in '21, I invited a very scholarly man named Tsukada to forsake

all and devote himself to this line of work, particularly for rural youth beyond the reach of existing Churches. We opened an interdenominational office in Sendai, which is still going strong, in spite of diminished income. This kind of evangelism has had a wide development in Japan; but Mr. Tsukada is still the chief expert in it. The articles in the newspapers are but the starting point. Correspondence is invited, inquirers are enrolled, a suitable literature is developed. A circulating library of books on religion and agriculture, correspondence courses in these subjects, programs for private worship in lonely places, and conferences of leading inquiries are the salient features of the technique. In this connection I have prepared several books in the Japanese language, the chief of which is a course of lessons based on 24 principal chapters of the Bible, which has been much used and is now in the second edition."

Let us now turn from Dr. Noss' own record of his missionary life to the observations of his friends. It was my happy privilege, on my first visit to Japan, to be assigned to the Noss home for the first three months of my stay. There, as his guest, I came to know Christopher Noss, the missionary. As I recall those intimate days, four things stand out prominently.

First, and very vivid, is the impression of his deep devotional life. Though I understood not, I could sense this unmistakably in his preaching and in his leadership of the worship of the Japanese congregations. But it was in the morning devotions of his family circle that this characteristic was especially evident. I was impressed with the way in which he adapted his devotions to the needs and interests of his family of then small children; but particularly with the anxious solicitation with which he accommodated his worship service to the understanding of the humble folk who served in the kitchen and garden, and with whom he shared his approach to his God.

Then there was evident the complete consecration of his superb intellectual endowment. An illustration of this is his mastery of the difficult Japanese language. He was working on his English edition of Lange's "Textbook of Colloquial Japanese" at the time of my visit. I find in my diary this significant sentence, "Noss worked most of the night on his book." One of the older Presbyterian missionaries of Tokyo once said to me, "There are four people in Japan who can really speak the Japanese language. Your missionary Noss is one of them." Intellectually he had much to give, and he gave it all.

One of the most vitally essential characteristics of a successful missionary is an innate and soul-centered love for the people to whom he is sent. Christopher Noss had this. He loved the Japanese people. As I lived with him I found how devoted he was to them, how patient he was with their faults, how quick he was to sense and see their fine qualities of soul and culture, and how staunch he was in praise and defense of the same, and with what ardent faith he visualized their ultimate worth to the Church of Christ.

A fourth characteristic of Christopher Noss, the missionary, was his devotion to the Japanese pastor and his flock. They came to him, these Japanese evangelists, every day and all day, with their joys and with their sorrows, in their success and in their failures, with their wise plans and with their naive schemes, for help, for comfort, for cheer, for support, for guidance, for blessing. As he dealt with them and their problems there emerged such sterling missionary traits as understanding, sympathy, tact, and gentle firmness.

Dr. Noss and I were delegated by the Japan Mission to make an exploratory trip to the northern island of Hokkaido, with a view to the possibility of locating a missionary there. Now Hokkaido, in those days, was frontier territory. Living con-

ditions and modes of travel were hard and primitive. We were thrown into the most intimate contacts of our long friendship. On this trip I had occasion to learn and admire four other missionary characteristics in the life of my friend.

He had a gracious good-natured way of accommodating himself to Japanese life. There were difficult and even dangerous days on this trip. I shall never forget how, when one day he had successfully solved a very trying situation, he turned to me and said, "Casselman, the shortest distance between two points in Japan is not a straight line, but a curve." It was thus he surmounted many a missionary difficulty.

He had an elastic but persistent deter-

OUT FROM THE SHADOWS

I am far past the flush of life's
midday,
Near on to the silence of night;
And around and above are the
shadows;
Still the outlook is pleasant and
bright.
Though at noonday I dreaded to meet
them,
I prayed that God's lamp be my
guide,
And as steadfast I went on to meet
them,
Looked, and lo, they were parted
aside,
And I could see out from the
shadows.
O, the autumn of life, it is golden;
Rich with treasures the summer
knew not.
Change these peaceful days for the
olden?
E'en rather let those be forgot.
O joys, kindled new at life's even;
O hopes, brighter grown at its
close;
We rejoice for the peace that is
given
And the sunset of life warmly
glows,
As we soon pass out from the
shadows.

—Clara Thomas.

(Composed and written on typewriter on her 90th birthday, by the oldest ex-school teacher of Bay City, Mich.)

mination. He was a strong man, a determined man; but he knew how to bend. He was like a Japanese bamboo. He bent and swayed in all directions in the wind, but he was never uprooted. He was like those superb old Japanese bows, which he admired so much. He could be bent unbelievably; but when he snapped back into his place, some arrow sped swiftly to its mark.

His life was wholeheartedly dedicated to the cause of evangelism. It was manifest everywhere on this trip. In the station, on the train, in the hotel, in the home, on the road, by foot, by cart, by horse—he never missed an opportunity to tell the old, old story. I remember one occasion in particular. We were on a little coastal steamer. The ship was tiny and the sea was big. He sat flat on the deck—no one could stand—talking to a man all morning. At noon I said, "You must have had an interesting conversation or it would not have been so long." "Yes," he replied, "I did. That man had never heard of Jesus, and I told him. I had a fine morning."

He had a deep concern and a sincere love for common folk. He talked one whole afternoon to a young frontier fellow who drove our springless cart over what may be a road today, but what was

not then. That night, as we prepared for bed, he said, "Let us pray for our driver boy. He never heard of Jesus until today." It was his love of common people that sent him out of the city in which he lived to the mountain villages and the rural folk he loved during the whole of his later ministry.

Let us now think for a moment of the last days of Dr. Noss in America. Two occasions reveal Christopher Noss, the missionary, and who that were there could ever forget them—the day he made his address to the General Synod at Akron, Ohio, and the day he was scheduled to make an address at the Spiritual Conference at Lancaster, Pennsylvania. The delegates to the General Synod will ever remember his plea to be returned to Japan—funds or no funds, clothing or no clothing, just back to Japan. Nor can many forget the night he refused to make a speech at the Spiritual Conference because he "had no business to be there," and made instead the most powerful plea of his life, one that lifted from the lean pockets of preachers the spot cash to send him back to his task.

And now let us turn to his last complete day in Japan—Christmas Day, a missionary day. It is described for us by Dr. Paul L. Gerhard thus: "In Aomori it is the custom of the younger members of the congregation to go out early on Christmas morning and sing carols at the homes of members and others throughout the city. On the 25th they went out as usual at three o'clock in the morning and sang for three hours and then gathered in the Noss home in accord with their usual custom, and enjoyed the warm breakfast prepared for them by Mrs. Noss. This year there were 21 sat down together. Dr. Noss sat at the head of table and offered the Christmas prayer and enjoyed the hour with them.

"There were callers during the day and it passed quickly and pleasantly. At four o'clock in the afternoon Dr. Noss went by train to the town of Noheiji, about an hour away, where Mr. Katsuo Yokosaka, another recent graduate of our seminary, is the efficient pastor. Here, too, Dr. Noss conducted the communion service. At the close of the service a group photograph was taken and Dr. Noss then returned to Aomori, reaching there about 9 o'clock."

What do the Japanese think of Christopher Noss, the missionary? Let one of them speak. As the funeral party was leaving Aomori, a little Japanese girl, a graduate of Miyagi College, slipped a note into the hands of Mrs. George Noss. It read in part: "The death of the dearest will make the rest pure, or make one's soul deeper and truer in believing God, I do trust. It was really the 'great loss' to lose him now—the most honorable and respectable man of God and the great benefactor of evangelism in the Northeastern Province. Yet his work was perfectly done. He was happy to love everybody and was always a friend to the sorrow and the poor in mind. His virtues will still go straight to every heart. He lives in our heart as a 'guiding star' now and forever. We have many things to do after his steps." What finer tribute could a missionary receive than this characteristic Japanese expression: "The most honorable and respectable man of God."

And his fellows, his missionary comrades—what is their estimate of the missionary career of Christopher Noss? Dr. D. B. Schneider, dean of our missionary force in Japan, says of him: "Dr. Noss was easily one of the peers among the foreign missionaries laboring in Japan. His physique and bearing, his superior scholarship and ability, his mastery of the Japanese language, and his deep consecration to the work of spreading the gospel, made him a great and rare missionary."

Rev. Marcus J. Engelmann, the young missionary who shared his home and his work in Wakamatsu, says of him: "Dr. Noss was like a father to us in giving

kindly counsel and unstinted assistance whenever we asked for it. Wakamatsu will never be quite the same place, and the Japanese people have lost a true and able friend. In his last letter to us, he wrote of all the work he was doing in the Fukushima field and of the trip he made back into the mountains—tasks almost too great for even the strongest of young men; really the work of two! But wherever there was need, he never spared himself. Knowing him as we do, we feel that he died as he wanted to die—in the front ranks, pressing forward for his Master."

His missionary contemporary and fellow-evangelist, Dr. Henry K. Miller, in the concluding paragraph of his sermon at the

funeral service, bore this testimony to Christopher Noss, the missionary: "If you desire to know what sort of a man Christopher Noss was, try to formulate, as I have done, though very imperfectly, what the appearance of Jesus Christ upon the earth signified for humanity, and then you will know Dr. Noss. He exemplified in his own person, as well as he knew how, what Jesus stands for."

In conclusion, let us turn again to the words of Dr. Noss, whereby we are permitted to enter the inner sanctuary of a missionary soul. In a day of sickness and weakness and trial he laid upon the altar of that sanctuary the offering of this hymn:

Wait, my soul, let not faith waver,
God is great and good;
Pain increasing find thee braver,
God is great and good;
Heats the iron, with blows reduces,
From the rust thy metal looses,
Makes thee fit for better uses,
He is great and good.

Wake, my soul, with joy confessing
God is great and good.
Through affliction comes the blessing;
God is great and good.
Hear, O Lord, this hymn as token
Of the love but feebly spoken;
Keep my loyalty unbroken;
Thou art great and good.

Nazareth and Calvary

(A Pre-Lenten Sermon preached Sunday morning, March 3, 1935, in St. Peter's Church, Lancaster, Pennsylvania, by REV. JAMES E. WAGNER)

Here on the threshold of Lent we stand little more than midway between Christmas and Easter. In the Church calendar's annual picturization of the life of our Lord we have traveled from the Advent and Epiphany seasons,—the birth and maturing and ministry of Jesus,—until now we are looking forward to Holy Week's commemoration of the consummation of His life upon the Cross and to Easter's happy remembrance of His triumph over death. We have come to the turn in His life's road: behind are thirty years of Nazareth, and before us are His last three years and Calvary.

The town of Nazareth and the hill called Calvary are the focal points in the life and ministry of Jesus. Nazareth lay northward in Galilee; Calvary rose just outside the city wall of Jerusalem:—and between them lay about 70 miles of journeying. In Nazareth Jesus lived the major portion of His life,—childhood, youth and manhood—until, being about 30 years of age, He went forth to preach and teach and heal. In Jerusalem Jesus passed intermittent periods of His three-year public ministry and there He was arrested and outside its walls He died. In Nazareth was His home; on Calvary only a pierced, broken heart. In Nazareth He had friends and dear ones; on Calvary it appears there remained faithful to the end only a few women, including His mother, and one beloved disciple. In Nazareth there was a carpenter shop where His willing, able hands made yokes that were true, and through the open door of which the neighborhood could enter for a gentle word from Him Who was so different from them all. On Calvary there was only a cross for Him, on either side of which another cross bore on its arms a criminal condemned to die. There beneath Him a few soldiers gambled for possession of His garments when they would take Him down dead, and there the morbidly curious crowd passed by, wagging their heads and flinging their jeers at Him as He gasped out His last breaths. In Nazareth for nigh on thirty years He poured out His life-energy in honest workmanship and in the kindly deeds the day called forth; on Calvary He poured out His life-blood in one last unflinching refusal to compromise the will of God.

The Church Forgets Nazareth

Unfortunately, in the course of Christian history there has been a marked tendency to separate these two, Nazareth and Calvary,—and their significance. From the very first Calvary and the Cross became the central interest of Christianity. There were many reasons for this: the Cross was difficult to understand and challenged the Church's most strenuous thinking; the Cross yielded itself readily to fit in with the sacrificial conception of redemption familiar to the Jewish mind; the

Cross afforded just as readily the ground for an interpretation of salvation in terms of the sacramental mystery religions popular at the time; the Cross appealed strongly to the imagination of men and women by the vivid dramatic way in which it portrayed the loving self-sacrifice of that one Life for the salvation of others; indeed, by the very seeming folly of it, the Cross epitomized the direct challenge and opposition of Christians to the world about them whose way of life was far from that depicted in the Cross.

Nazareth, in the Church's thinking, was forgotten. With Capernaum and all the other little towns and the dusty highways and the sorry narrow streets the Saviour trod, Nazareth fell into the background. It became secondary. All that the Saviour wrought there and the life He lived there for 30 years were relegated to a subordinate place. Nazareth assumed the aspect of the preliminary, the non-essential, the incidental, meaningful only in relation to the Cross.

In our own times the relation between Nazareth and Calvary take on the nature of a direct antithesis. Nazareth represents one emphasis in religion, Calvary another. We hear contrasts easily, if not flippantly, drawn between the Jesus of Nazareth and the Christ of Calvary, between Jesus the Son of Man and Jesus the Son of God; between Jesus the Prophet and Jesus the Lamb of God; between the sacrificial life of Jesus and the death of Jesus as a sacrifice to God; between religion as a way of life on earth and religion as a transaction effected with God in Heaven; between religion as something man does for and in the presence of God and religion as the acceptance by man of something God does for him; between a so-called "natural religion" and a "supernatural religion". And so on these easy contrasts run.

Nazareth and Calvary Are One

Now over against this historic tendency we must see that Nazareth and Calvary are now what they were in that period of 33 years,—the alpha and omega, the beginning and the end, of one unified but expanding Life.

Calvary is not the antithesis of Nazareth. The Jesus Who died on Calvary was the selfsame Jesus Who lived in Nazareth: and the Person Who gave Himself in that one last act upon the Cross had been giving Himself in the very same spirit throughout the years before. For years He gave Himself, being the oldest of a large family, as the Bread-winner for the home which was probably left fatherless at an early date; His strong hands labored to provide for four brothers and at least two sisters and His mother, besides Himself. He gave Himself in the workmanship He wrought; no one, knowing the Jesus of the Gospels, can ever

think that one piece of work went out of that carpenter shop with any mark of carelessness upon it. "The yokes He made were true." He gave Himself in His patient neighborly relationship to His fellow-townsmen, young and old. And when He went forth from Nazareth into His public ministry His daily life became one unceasing epic of self-expenditure. A woman, afflicted for 12 years, reached toward Him through the crowd and just touched the hem of His garment, thinking to slip away unnoticed by Him or any about Him. But he "perceived that virtue had gone out of Him." His busy days are hinted at in the Gospel of Mark, where we are told that "there were many coming and going, and they had no leisure so much as to eat." Every day's dealings with people was a drain upon His strength; and at nighttime only a mountaintop alone with God and the stars would suffice to regain His strength for the busy morrow. What He did in heroic proportions on Calvary He had been doing every day in Nazareth and elsewhere.

Calvary was incipient in Nazareth. A Man Who would take such an attitude toward men and women as He did in Nazareth and throughout the countryside of Palestine, pouring out His compassion upon them in their distress, could hardly escape coming at last to the place where He would challenge all the forces, social and historical and personal, which made them the pitiable creatures they had come to be. And just as certainly, if He set Himself against the forces that were crucifying men, they would turn on Him and seek to put an end to Him. Calvary, in the journey of man's life, is just around the corner from Nazareth.

The one supplements the other,—Nazareth and Calvary. Barabbas dying on the cross could not have become the Saviour; for there was not back of him the kind of life that makes for saviourhood. It is Jesus Who gives significance to both: without Him Nazareth is only a despised town from which outsiders think no good can come; without Him, Calvary is only one more place of execution, no more significant than the death house at Sing Sing or Rockview.

On the other hand, without Calvary Jesus would never have come to be the world's Saviour. He could have lived His life in Nazareth, making yokes that were honest and true, paying His debts, supporting those dependent upon Him, getting along well with His neighbors,—He could have done all that and lived to die at a ripe old age to be forgotten when His generation had passed. But God needed someone who would fling out one perfect unyielding challenge against all that was evil; and on Calvary, with the Nazareth life at full fruition, Jesus did this redemptive act of God. On Calvary the life

which Jesus lived in Nazareth took on cosmic proportions; and God Who had lived and worked in this one Person's life throughout the thirty-odd years before at last moved in that selfsame Person to perform the infinite sacrifice by which the world was to be reconciled to God.

We Must Make Both Ours

And here, in Nazareth and Calvary, are the epitome of the life of faith. Religion must begin on the level of Nazareth; and it reaches its highest when it takes on the proportions of Calvary. To every life of faith there is a Bethlehem, a place and date of birth when nature and the tender ministry of loving lives endow a man with a certain given content of life; it is his heritage to do with what he will. To

every faithful life there comes a "day in the temple", a time when, like the 12-year-old Jesus, one recognizes and acknowledges the larger claim of the Father's business; from that time on no man liveth to himself alone. To every faithful life there comes a Jordan and the wilderness following after, where like Jesus, one must consciously and publicly identify himself with the cause of God and think through the way in which he best can serve it. To every faithful life there is a long, long Nazareth, where in the humble deeds of daily life and in the useful work a man performs he must work out the impulses of the Spirit of God. To every faithful life there comes a Garden of Gethsemane, where on his bended knee and with great drops of sweat like

blood, one must make that final surrender of his will to God's, relinquishing all the allurements and security which this world offers. And to every faithful life, if one travels the road long enough, there will come sometime a hill called Calvary where, if one will, he may join with Jesus in challenging all the forces of this present evil world and by it being crucified with Him.

A life that really begins at Nazareth must some time end on Calvary. And Lent's most searching question then is this: Where, on this pilgrimage of faith, am I? Look sharp there, Christian, and make you sure that you have not turned aside and tried to travel by another way. The road that leads through Nazareth, leads to Calvary.

NEWS IN BRIEF

OUR 1934 STATISTICS

The Reports of the Statistics for the Religious Bodies of America are due this month. These Statistics will be prepared for printing by Dr. G. L. Kieffer early in April.

If the small fraction of our Classical Statistical Reports for the Reformed Church which are still unreturned will be sent on promptly, our Statistical Records for 1934 can be used. Otherwise we shall have to submit ours for the Calendar Year, 1933.

Let every pastor and stated clerk consider this the final call to co-operate so that we may be able to transmit our 1934 Statistics.

J. Rauch Stein,

The General Synod's Stated Clerk.

BOWLING GREEN ACADEMY

A chirping robin the other morning, several days of spring-like weather and then a day of "April showers" made us believe that spring had come. Not so sure about that, but we are sure that the Adult Bible Class of St. John's S. S., Bellefonte, Pa., Mrs. E. W. Moyer, teacher, gave us a pleasant surprise by sending \$12 for the Bowling Green salary fund; Wheeler D. Kight sent \$2.50 from the Pacific coast, and George E. Moyer \$2.50 from Eastern Penna. Total to date \$361. Thank you! Please make all checks payable to Dr. Paul S. Leinbach, 1505 Race St.

SPRING MEETINGS OF CLASSES 1935

MARCH 18:

Eastern Hungarian—John Calvin, Rev. Ladislaus Hunyady, 625 E. Howell St., Trenton, N. J.

MARCH 25:

St. Paul's—7.30 P. M., Zion's, Transfer, Pa., Rev. Harold R. Ash, R. D. No. 5, Greenville, Pa.

CHANGE OF ADDRESS

Rev. J. B. Bloom from 1046 E. 4th St. to 1649 Linden St., Box 4545, Tucson, Ariz.

Rev. Herbert Dumstrey from U. S. S. Chaumont to Norfolk Naval Hospital, Portsmouth, Va.

Rev. John A. Keller from Detroit, Mich., to 614 Emmet St., Petoskey, Mich.

Almost 700,000 copies of the "Fellowship of Prayer" have been distributed, the largest number ever ordered.

The Reformed Ministerium of Philadelphia will meet at 10.30 A. M., instead of 11, in Room 1303 Schaff Building. On Mar. 11 Drs. Lampe and Schaeffer discussed "Some Implications of Proposed Changes in the Constitution."

The Rev. Howard Obold, pastor of St. Stephen's Church, Perkasio, Pa., has announced his Lenten services which began Mar. 6, continuing each Wednesday until Holy Week, when there will be services Apr. 16, 17, 18 and 19, all in charge of the pastor.

First Church, Canton, O., Rev. R. W. Blemker, D.D., pastor, had an attendance of 769 in its S. S., Mar. 3. During this period on Mar. 17, the pastor will again have a class of those who desire to unite with the Church on Easter.

Grace Church, Jeanette, Pa., Rev. Ralph S. Weiler, pastor, had 185 at the first mid-week Lenten service. In pledges and cash received, the Church will realize a total of \$536.75 for Foreign Mission debt. Attendance at morning service Mar. 3, was 290, Fireside service, 275.

Guest preachers for Thursday evening Lenten services in Grace Church, York, Pa., Rev. Irvin A. Raubenhold, pastor, will be Rev. Dr. J. K. McKee, Rev. Dr. E. O. Keen, Rev. Paul I. Kuntz, Rev. O. S. Hartman, Dr. M. R. Fleming, United Brethren, and Dr. John L. Sawyer, Baptist.

A dispatch from Bonn, Germany, stated that Karl Barth, who was dismissed from the chair of theology, has now been advised by Hitler's secret police that he will no longer be permitted to conduct the Bible class in his own home which he has been teaching since his dismissal. The dictator should be reminded of the ancient adage: "Whom the gods would destroy they first make mad."

Church attendance is of vital importance to any congregation. Those who are now members should attend regularly and others who are not in full communion with the Church should be urged to attend. "Why Attend Church" is the name of a six-page leaflet of which the Executive Committee of the General Synod will send, without cost, as many copies as can be judiciously distributed by any congregation.

Rev. Milton A. May, pastor of Grace Church of Harmony, Pa., for the past 3 years, has accepted a call to the Emanuel Church, Ellwood City, he has announced. The former pastor, Rev. Hugh Maxwell, who resigned a year ago, is still hoping that his recovery from illness may continue and that he may later be able to take up ministerial labors again.

THE REV. WILLIAM D. STOYER

On Monday, Mar. 4, sudden death came to our friend and brother, the Rev. Wm. D. Stoyer, 65, in his office in the Schaff Building. Since retiring from the active pastorate, Mr. Stoyer has been employed in recent years in the Business Department of the Board of Christian Education. Funeral services were held in Christ Church, Phila., Thursday evening, Mar. 7, conducted by Rev. Purd E. Deitz, pastor of the family, assisted by Drs. Paul S. Leinbach and J. Rauch Stein and Rev. Aaron Tosh, pastor of Christ Church, Interment in Tower City, Pa. A fuller account will be given later.

Plans for Lenten and Easter programs in Amity Church, Meyersdale, Pa., Dr. Blanchard A. Black, pastor, have been completed. Preparatory service will be held Maundy Thursday and Holy Communion on Good Friday. This is the third year a "Loyalty Crusade" has been conducted during Lent and each year it grows bigger and better. Foreign Mission Day offering is \$138 to date.

Leadership Training Conference in Salem Church, Allentown, Pa., Dr. William F. Kosman, pastor, is studying "Understanding and Using the Bible" with Prof. Theodore F. Herman of Lancaster Theological Seminary. "The Ten Virgins," with augmented choir and orchestra will be given Mar. 21. Preparatory service during Holy Week will be held on Friday evening this year. About \$460 has been contributed for Foreign Mission debt.

Solomon's Church, Macungie, Pa., Rev. Herman C. Snyder, pastor, has planned that, beginning with Mar. 17 and every Sunday evening throughout Lent, sermons will be built around the subject of great religious paintings. There will be one great religious painting every evening which will be in keeping with the season. Mid-week Lenten services are being held on Friday evenings at 7.30 with guest preachers.

The Young People's group of St. John's Church, Mifflinburg, Pa., Rev. Ira W. Frantz, pastor, presented a play, "Ba Thane", Mar. 2, in the Church auditorium. The play depicted missionary life in Burma and was given in order that the young people might pay their share of the Foreign Mission debt. The choir from Lancaster Theological Seminary gave a very impressive musical program Mar. 5.

First Church, Greensboro, N. C., Rev. Wm. C. Lyerly, pastor, has completed first period of Tithing Covenant, with offerings increased more than 100%. The percentage of increase in benevolent offering is as great as that in the regular offering. Nearly one-half of the members having income are tithing for 12 weeks, ending Apr. 28. Other Reformed Churches in North Carolina are adopting this Covenant.

Zion Church, York, Pa., Rev. Dr. J. Kern McKee, pastor, had as its guest Mr. Levon Zenian, on Jan. 20, who reported on the great work he is doing in Bible Lands, in interesting talks before the S. S. and morning congregation. A total of 435 communed on Jan. 6. Report on Feb. 24 showed a total of \$92.59 for Foreign Mission Day. Lenten season began Mar. 6, with special services every Wednesday evening until Holy Week.

The Lenten Calendar of St. John's, Bedford, Pa., Dr. J. Albert Eyler, pastor, is most interesting. "Walking Down through Lent with Jesus" is the general theme. The Sunday evening services are given over largely to the young people. The "Voice of the Cross" is the theme for the Wednesday evening meetings. The Holy Week and Easter services are all in charge of the pastor.

"What I Should Know About My Church" is the title of a booklet of which many thousands of copies have been used by pastors with their catechetical classes and other discussion groups. Copies will be sent free of charge to pastors for such purposes by the Executive Committee of the General Synod, 802 Schaff Building, Philadelphia, Pa. If additional copies are desired, they will be sent upon receipt of the actual cost, which is two and one-half cents per copy.

St. Stephen's Church, Lebanon, Pa., Rev. Pierce E. Swope, pastor, has announced its Lenten services. In addition, the pastor is teaching a Leadership Training Class, entitled "The Essentially Missionary Character of Christianity," at 8:30 each Wednesday evening, following the service. On Palm Sunday, a number of adults have planned to join the Church and a class of catechumens will be confirmed. In the evening, the choir will sing the cantata, "Our Risen Lord." Communion will not be celebrated on Good Friday, but preparatory services will be held.

Zion Church, Lehigh, Pa., Dr. Paul R. Pontius, pastor, will have the Rev. Dr. Paul S. Leinbach, Editor of the "Messenger", as guest speaker at both morning and evening services on Easter. On Tuesday of Holy Week, the ushers will show motion pictures of the Oberammergau Passion Play; on Wednesday, a drama, "The Terrible Meek", will be presented, sponsored by the Young People's Dept. of the S. S.; and on Easter, at 3 P. M., "For He Had Great Possessions", will be given. Both choirs, under leadership of Russel W. Hontz, will give "From Olivet to Calvary", Palm Sunday at 3 P. M.

Jerusalem Church, Rimersburg, Pa., Rev. Morris H. Cooper, pastor, has been in existence for 93 years, and is already anticipating the celebration of its 100th anniversary. The Ladies' Aid Society served 144 at a football banquet. The C. E. entertained at a Valentine party, serving refreshments to a large number of people. The Young Men's Class is rehearsing for a minstrel show to be presented Mar. 14 and 15. Confirmation class, in charge of Rev. Mr. Cooper, will meet from Mar. 21 until Easter.

Plans are completed for a series of Lenten services which will bring to St. John's Church, Shamokin, Pa., Rev. Edward O. Butkowsky, pastor, preachers known throughout the Church for their power and inspiration. Complete and final schedule is as follows: Mar. 7, Dr. Lawrence E. Bair; Mar. 14, Rev. Hobart D. McKeehan; Mar. 21, Dr. Charles E. Schaeffer; Mar. 28, Dr. Paul S. Leinbach; Apr.

4, Dr. George W. Richards; Apr. 11, Dr. Elmer L. Coblenz. The very best in music will accompany these services and Mr. Stanley Seiler, organist, has arranged a series of organ recitals to precede each service, beginning at 7:15 P. M.

The 7th anniversary of the dedication of the First Church of Pottsville, Pa., Rev. L. M. Fetterolf, pastor, was fittingly celebrated Feb. 24, with special services. Rev. Charles E. Schaeffer, D.D., was speaker at both services, using the theme of "The Parable of the Sower" for the morning service, and "The Ideal Church" for the evening. Inspiring audiences attended both services and special music was given by the choir, under the leadership of Miss Effie G. Hoke. Altar services were in charge of the pastor. Covered dish supper was held Feb. 19, under the auspices of the W. M. S. The program consisted of Japanese poems, songs, readings and group singing. \$50 was contributed to the building fund from the receipts.

On Mar. 4, Salem Church, Shamokin, Pa., Rev. A. F. Dietz, pastor, Church School workers entertained the staff of St. John's S. S. at a dinner and conference. Rev. D. K. Daub and a delegation from the Gowen City Church were also guests. Response to Salem's welcome was made by Hon. C. C. Lark, veteran teacher in St. John's. The evening's program concluded with a missionary play, "The Woman Who Turned Back", presented by a group from the senior department. Salem Church School has rounded out 35 years, while the congregation celebrated its 23d anniversary Mar. 13. Scout Troop of the Church held a parents' night recently which was addressed by superintendent of Shamokin public schools.

The Ministerium and Church Federation of Lewisburg, Pa., are engaged in a Lenten campaign, the object of which is to stir the hearts and consciences of uninterested members. An every family visitation is being made by Church members who leave in the homes cards bearing the subjects of sermons to be presented during Lenten season. All the ministers will preach on the same subject each Sunday, the general theme being, "With Jesus on the Road to Calvary". They will also visit, in pairs, all the homes of the unchurched. Usual three-hour services will be held on Good Friday, at which a brief meditation of the Seven Words from the Cross will be presented by the seven pastors of Lewisburg, with appropriate musical settings.

In the last issue of the "Messenger" there is a typographical error in the news item from Messiah Church, Philadelphia, Pa., Rev. James W. Bright, pastor. The net increase in membership was over a period of 5 years, instead of 45 years. The pastor reports still further increase in attendance at Sunday morning services. Rev. Mr. Bright is preaching a series of sermons on the general theme, "Realizing the Abundant Christian Life". Annual service of this congregation at the Home for the Aged was conducted by the pastor, accompanied by senior choir and about 30 persons. Many minor improvements are being made to the property, giving part-time employment to some of the unemployed. Membership of Messiah is now 180; attendance goal to be reached gradually by Palm Sunday is 300.

The Committee on Evangelism of Lebanon Classis, Rev. David Lockart, chairman, deserves much credit for its successful annual observance of Shrove Tuesday for conferences on Evangelism and Personal Work. In St. Mark's Church, Lebanon, Rev. H. J. Herber, pastor, these services were held on March 5, with a most gratifying attendance and interest. In the afternoon Dr. A. C. Thompson ably led the conference. The Men's Mass Meeting in the evening brought an inspiring crowd of men to fill the spacious Church auditorium. The Men's Chorus, directed by Arthur W. Loser, sang splendidly. The address of the eve-

ning was given by Dr. Paul S. Leinbach of the "Messenger." Rev. Mr. Lockart presided, and a timely and pointed plea for the proper observance of Lent was given by the president of Classis, Rev. J. Donald Backenstose. Others who took part were Revs. Edwin S. and Elmer G. Leinbach, Dr. I. Calvin Fisher and Rev. H. J. Herber.

During Feb., Rev. Morgan A. Peters, pastor of Grace Church, Mt. Carmel, Pa., conducted a series of evening timely topics which were discussed by leading laymen in their particular vocation. Subjects and speakers were as follows: "Medicine and Religion", Dr. G. W. Reese, Surgeon-in-Chief of State Hospital of Shamokin; "Law and Religion", Ray Tobias, Esq., Mt. Carmel; "Education and Religion", Prof. V. W. McHail, Principal of Mt. Carmel H. S., and "Business and Religion", H. Wilson Lark, Pres. of Dome National Bank, Shamokin. Judging from the audiences, these talks evoked exceptional interest. Union Lenten services are being conducted every Wednesday during Lent from 12:05 to 12:30 noon. These are in charge of the local Ministerium, of which Rev. Mr. Peters is president for the second year. Personal Visitation Evangelism is being conducted for the second time. The visitors were greatly delighted with their first visits last fall and are ready for the second. Grace Church hopes to reap a fair harvest from this seed sowing, leading to the Easter ingathering.

In St. John's, Amazonia, Mo., Rev. H. R. Burkett, pastor, observance of Foreign Mission Day had to be delayed until Mar. 3 on account of unfavorable weather and impassable roads. One special feature of the local celebration was the presentation by the Beginners' Class of some of the essential features of our Foreign Mission activities. The pastor's wife, who teaches this class of little folks, ranging in age from 3 to 6, had prepared, in simple language for these little ones, questions and answers which conveyed a good picture of the work and needs of the Board of Foreign Missions. The little folk were alert and gave their answers intelligently and creditably before a large and interested audience. The contribution through individual gifts, coin card gleaners and Church offering amounted to \$76, of which amount more than half, or a total of \$48, was secured by the pastor in personal gifts on the part of various members. If another gift of \$35 sent by a loyal member of this congregation, Mr. Christian Siegfried, be counted in, then a total contribution of \$111 has come out of this small congregation whose members and pastor feel keenly the effects of the present economic situation. Indeed, the effects of the great drought of last summer are making themselves felt most keenly just now, when so many farmers have to buy much seed at high prices for their spring seeding. Lenten services will be held each Wednesday evening until Easter and much interest on the part of the members is anticipated.

E. Penna Classis met in Grace Church, College Hill, Easton, Pa., Rev. L. V. Hetrick, pastor, early in Feb. The Ladies' Aid Society served dinner and supper to the members. Father and Son banquet was held Feb. 21. A committee of ladies served a delightful dinner to approximately 125 men and boys, and Mr. O. H. Reeves, principal of Wolfe Junior H. S., gave an address on "The Three C's." Annual party of the Ladies' Aid Society was held Feb. 28. About 140 persons were present and joined in a program under direction of Miss Fidelia G. Clark, president. A feature that was not a part of the published program, consisted of a surprise for the pastor and his wife, upon the completion, on Mar. 1, of 10 years as pastor of Grace Church. They were presented with a basket of rosebuds and snapdragons, and a huge anniversary cake with 10 blazing can-

dles. Mr. S. W. Crozier, for the Consistory, presented the pastor with a split bamboo fly and casting rod, multiplying reel and line; Mr. W. A. Stotz, for the congregation, outlined the major activities in the 10 years just closing. After the pastor had expressed his gratitude and appreciation for this expression of goodwill, he was commanded to "feed his flock" by dividing the cake among them. Upon inserting the knife, he discovered a "New Deal Prosperity Bank," in the center, containing a sum of money from the congregation. Thus closed, in happy fashion, the first 10 years of a very delightful pastorate among a devoted and appreciative people. Young People's Day was observed on Mar. 3, when the young folks took charge of the evening service and were addressed by Rev. F. D. Wentzel, camp director of Camp Mensch Mill, who also showed moving pictures of camp activities. Foreign Mission debt was supported by various groups and is still under way. Grace Church has united with St. Peter's Lutheran Church during Lent, in union week-day services, first of which was held Ash Wednesday with newly elected pastor, the Rev. Warren L. Wolf, in the pulpit.

PHILADELPHIA STUDENT NEWS

Our students have again taken very unusual prominence in the leadership in their groups. Both the president and secretary of the Temple Y. W. C. A., are of our Church. Three out of nine seniors chosen as freshmen advisors at Pennsylvania are from our Church, while the leader of the nurses at the Hospital of the College of Osteopathy is from our group. Also, if you were to place six volumes of Dr. Casselman's book on the head of Rev. John Poorman, his very modest son, a sophomore at Haverford, could jump over both his father and the volumes. It is not often that a freshman breaks college records, but Sturgis did just that in the high jump. You'll see his name as the centre on their basketball team also.

Not that your student pastor takes any credit for more than a very few of these outstanding attainments, but that you may see that our young people are not found wanting, either in scholarship or activities among their fellows.

Our Open House Supper group heard two very stimulating talks by two of their own age and schools recently. W. Warner Clarke, a senior at Pennsylvania, a friend, who worked last summer in the bituminous miners' rehabilitation enterprise near Homestead, Pa., and William F. Hartman, a senior in the medical school in the same institution, and known to many of our young people so happily because of his long and enthusiastic work at Mensch Mill, told of the recent meeting of the National Youth Council, where he was one of the four young people from our denomination.

By the way, one incident at that conference was very unusual. Our then sister denomination, the Evangelical Synod, naturally also sent four delegates. They all registered in the afternoon on arriving, and that night the two bodies that had sent them became one. They did the normal thing and had double representation for the united Church, throughout the meetings.

If our older members feel that this younger generation is not so deeply interested in the more serious work of the kingdom, it would do their spiritual hearts good to hear such speakers. I am not sure that their physical hearts would not at the same time suffer considerable shock, for so quietly have they been coming forward that we are scarcely ready and able to meet them in their thinking and desires to act.

I wonder how many of you ever see that fine monthly, "The Evangelical Student." I look forward to its arrival as I do to few of the periodicals that reach my desk.

* * *

It was a fine bit of justice that prompted

the following, which appeared in a recent number of "The Pennsylvanian" — "Fair judgment and inspiration for clear unbiased thinking, are the characteristics that make Professor William N. Loucks the best member of the faculty, in my opinion." Signed by a senior and appearing with other student opinions on this subject. Prof. Loucks is the son of one of our Ohio ministers and a member of the First Reformed Church of this city. Also one of our helpful friends on this campus.

It will gladden the hearts of a host of his friends to learn that Dr. J. P. Wickersham Crawford, another son of one of our ministers, friend of our work, and in the Romance department at Pennsylvania, is again back at his work.

Prof. Walter L. Obold, again a son of one of our ministers and friend of our work, and professor at Drexel, officer at First Church, kindly led our discussion at the Sunday evening hour recently.

THEOLOGICAL SEMINARY NOTES

The pulse of Seminary life since the New Year has been quickened by a series of visits from notable personages. First in point of time was the Rev. Mr. James Myers, industrial secretary of the Federal Council of the Churches of Christ in America. On the evening of Jan. 17 he addressed the faculty and student body on the strategy which ministers should use in dealing with the economic order. Particularly valuable were his suggestions as to what to do in the case of a strike or threatened strike in the immediate community. Mr. Myers' words carried weight because he has been present and active at a number of industrial crises throughout the country, endeavoring to achieve a settlement by the use of and in accordance with Christian principles. Upon being questioned as to how his deep interest in economic questions originated, he rather reluctantly told a moving story of his opposition to the last World War, his consequent loss of his pastorate, his employment for a term of some years as personnel director of an industrial concern, some of his many experiences as mediator and champion of the under dog, and finally his present position.

Next in order among the visitors were the Swander and McCauley Lecturers, Drs. Douglas Clyde Macintosh of Yale University and William F. Kosman, of our own Church, respectively. Although the dates, Jan. 21-23, coincided with one of the snowstorms for which the past winter has been noted, there was a large attendance of alumni and other interested persons. Dr. Macintosh's theme was "Religion Today and Tomorrow." Although we shall long remember his keen philosophical analysis of the several theological schools and movements of our day, we are chiefly indebted to Dr. Macintosh for his hearty defense of faith in a personal God, his unflinching optimism, and his highly practical proposals for working toward a better day. Quite a few of us were amazed to hear this learned academician in his last lecture descending into the mundane sphere of practical politics and discussing with uncommon good sense ways and means by which Christian people might actually set about it to get things done. Dr. Kosman fully lived up to our expectations of good thought clothed in beautifully turned phrases. In a stimulating manner he discussed the realms of life which the preacher is called upon to interpret and his qualifications for this important task. The lectures on Tuesday evening were followed by a reception at the home of President and Mrs. Richards.

Not least among our visitors was our beloved Dr. A. V. Casselman. He came at the request of the students themselves to discuss Foreign Missions in this day and age. His talk made a deep impression upon his hearers. It served particularly to convince them that the foreign mission administrators of our denomination are

FOR SALE. Cheap. 15 Trays containing 25 glasses each, wooden Communion Service. Rev. Howard S. Fox, Trinity Church, Gettysburg, Pa.

fully alive to recent world developments and are willing to make such changes as new conditions demand. The net effect was to create a new confidence in our Board and a new loyalty to the missionary enterprise itself.

On Feb. 5 Dr. Wei, president of Central China Christian College, paid a hurried visit to the Seminary in the course of a tour which he is making of educational institutions in this country. After an address he remained for a while to answer questions which might be addressed to him. The questions came—in great profusion and variety. Dr. Wei is a man of high scholarly attainments and an exceedingly keen intellect, not to mention a never-failing sense of humor, and it is putting it mildly to say that he held his own throughout the period of questioning. It was a good experience for the banishment of all traces of a feeling of Nordic superiority.

Our most recent visitors have been Dr. Karl Heim of Germany and his gracious wife. An unusual number of alumni foregathered to hear his lectures on "Sin and the Atonement" and "The Resurrection." Dr. Heim is not a Barthian in theology, nor does he find himself in agreement with Karl Barth in the latter's repudiation of Hitler and the National Socialistic movement. He believes that the Holy Spirit still speaks to men and is at work in the world of affairs, and that it is possible that some elements of divine truth may come into human ken through the instrument of Chancellor Hitler and his party. At the close of his second lecture Dr. Heim, in response to a question addressed him by Dr. Richards, defined in what respects he differed from Karl Barth. Inasmuch as the answer was delivered in German, some of us got it first-hand and some of us got it second-hand. However, we got it, it was a great satisfaction to receive this authoritative account of the difference between the two famous Karls of German theology.

—N. C. H.



Dr. John M. G. Darms, Secretary

ONE MORE CHAPTER—Zion Church at Marietta, Pa., the Rev. Arthur D. Knoebel, pastor. Here we have displayed the interest of one of our younger pastors, recently graduated, to whom the educational feature of our work—topics, discussion, etc., makes a strong appeal. Our young men, who have recently left the class-room, know the value of study and thought and appreciate the fine contribution our laymen can make to secure the Christian viewpoint on these important topics and problems of the day. Then, too, they are anxious to develop the latent forces of the laymen and co-ordinate them to the work of the Church. Fellowship, a happy fellowship in ever widening circles results from such communal interests.

The officers of this Chapter are as follows: President, Floyd Shuman, farmer; vice president, George Simmons, silk worker; secretary, Edward Mayer, silk worker; and treasurer, Oscar Brayman, fruit dealer, a combination of the agriculturist, industrialist and business man. Welcome, dear brethren, to our growing fellowship.

* * *

Dr. Toyohiko Kagawa has just sailed for Australia—at the urgent invitation of the Churches there. Truly, here is one outstanding Christian, performing world service. Pray for him and the success of his mission.

A beautiful and touching tribute to their beloved pastor, Dr. W. M. Dieffenderfer, was paid by the Churchmen's League of St. Paul's Church of Sharon, Pa. Here are a few sentences: "It was largely through Dr. Dieffenderfer's efforts and vision that a Chapter of the Churchmen's League was established. The members of the Churchmen's League have lost a faithful pastor, whose Christian manliness was an inspiration to us, a wise counselor who was ever eager to help us, and above all a loyal friend, whose fellowship it was an honor and a pleasure to enjoy." What a fine memorial—an organization of Christian men! The treasurer of this Chapter in sending in a voluntary contribution recently reported: "Our Chapter is largely responsible for the attendance of men at the Sunday worship services."

Rev. Frank Rosenberger of Baltimore, Md., reports the following interesting items: "Our Chapter was addressed on Feb. 14 by Rev. David D. Baker of St. Paul's English Church. This meeting was in line with the Foreign Mission emphasis during February. The Chapter made a \$10 contribution to the liquidation drive. Eleven men attended first laymen banquet. The Chapter has pledged itself to raise \$300 during this year toward our local indebtedness. We are grateful for your monthly program suggestion." That's a fine spirit and commendable piece of work. Congratulations.

Two hundred and twenty-five laymen were addressed by the secretary at the Reformed Church at Shelby, Ohio, on Mar. 5—Rev. David Noll, pastor. Representative men from Crestline, Bucyrus, Galion and from our large Evangelical Church at Mansfield, Ohio. These men meet monthly and have already developed a fine spirit of camaraderie and should be primed for active and valuable service. It would be difficult to find a happier group of laymen than these in Ohio. Fellowship always leads to friendship and the doing of worthwhile things.

ORGANIZE A CHAPTER IN YOUR CHURCH



Miss Rosa E. Ziegler, Editor,
440 N. 7th St., Lebanon, Pa.

The purpose of a Convention is three-fold:

1. To enlarge our service:
"Service is one of the ways by which a tiny insect like one of us can get a purchase on the whole universe; if he finds the job where he can be of use, he is hitched to the star of the world and moves with it." Quoting Dr. Richard C. Cabot.
2. To heighten the quality of our service: that is, to have standards of quality for your work that you have to stretch to reach.
3. To improve our workmanship:
Most touchdowns are the result of plays worked out long ahead of the game itself. So it is in business. It is careful planning that leads to satisfactory work. All work is blind that does not proceed from a plan.
Enrich your life and the quality of your

service by attending the 17th Triennial Convention of the W. M. S. of General Synod to be held in the First Evangelical and Reformed Church, Dr. Lawrence E. Bair, pastor, Greensburg, Pa., May 21-25, 1935.

A Home Missionary Family living way out in the open country of western Canada greatly appreciated a gift of \$10 sent them for Christmas by the W. M. S. of Grace Church, Allentown, Pa. Out there where the thermometer registers 35 or 40 degrees below zero most of the winter, many warm blankets and covers are needed to keep the family warm and the missionary mother expressed real joy that she was able to buy more warm blankets for the winter, all because of the love in the hearts of these missionary women.

The Young Ladies' Missionary Society of St. Mark's Church, Lebanon, Pa., has an active Handwork group that made a number of articles of clothing for babies of poor families to be distributed by the community nurse of the city. This group also prepared many used Christmas cards and mounted pictures on vari-colored paper and sent them to various missionaries on the field. This Society also presented a 3-act comedy "Just Pals" recently, which was greatly enjoyed by the audiences on the two evenings of its performance. \$50 of the proceeds from the play was given to Foreign Mission Day quota of St. Mark's. The W. M. S. of this Church also gave a gift of \$100 to the Foreign Mission Fund.

The Quarterly Meeting of the Federation of Evangelical and Reformed Women's organizations was held in First Church, Los Angeles, Cal., Feb. 20, at 10 A. M. Many of the women took various parts on the program. At the morning session, Mrs. Lucie Tanner, president of "The United Church Women of Los Angeles," spoke on "Making our Christian influence effective in our Community." The business session was conducted by Mrs. F. E. Griesmer. During the afternoon session, Mrs. Edward F. Evemeyer presided. Messages were read from the National Presidents—Evangelical, Mrs. Magdelene Mernitz of Chicago Heights; Reformed, Mrs. F. W. Leich of St. Louis. Our Japanese women's organizations as well as the Hungarian organizations were represented on this Federated program. A fine spirit of co-operation was shown through this Women's Federation meeting.

The Japanese Art & Novelty Co., 70 Seaman Ave., New York City, will send to any Society, a fine assortment of Japanese articles to sell at a Bazaar. This assortment includes genuine Japanese prints, Japanese stationery, memo books, picture frames, book stands, lemon forks, purses of all kinds and many other novelties; also jewelry such as hand-carved pendants, bracelets, necklaces, rings, charms, etc., and toys of many varieties to delight the children. An assortment will be sent, no deposit required. Payment can be made after goods are sold. 30% commission allowed. These goods add a Novelty Idea to any Japanese program.

Did you know that missionary mothers in foreign lands must be the school teachers for their own children? These missionary mothers are very grateful to the Calvert School in Baltimore, Md., which conducts a special Correspondence Department through which all the lessons, books and materials are sent to the children in the Orient, also suggestions for the mothers to help the children. These lessons range from the kindergarten to the high school. The children's test papers go back to the Calvert School to be graded, and in this way the missionary mother is informed how her children are keeping pace with education as it is carried on in America.

WORTH READING

What Did Jesus Think?

By STANLEY BROWN-SERMAN
H. ADYE PRICHARD

Selected by the RELIGIOUS BOOK CLUB. One of the clearest, most fundamental, and most significant studies of the Master that has appeared in many years. It strengthens faith in the belief that Jesus' way of thinking is what the world needs today.

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"The Old Testament lives for me now as never before . . ."—
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God and the Social Process

By LOUIS WALLIS
Author of "Sociological Study of the Bible."

354 pages, cloth bound.

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Toward Belief

By HOXIE NEALE FAIRCHILD
Assistant Professor of English,
Barnard College

A distinguished university professor, who began his teaching career as a Christian believer, later lost all religious interest and was rated as an agnostic. The book is addressed to believers who are in search of a firmer foundation for faith, and to unbelievers who are intelligent in their unbelief and are open-minded. It is for those who really seek the truth, that the truth may make them free.

\$1.75, Postpaid

Christ's Alternative to Communism

By E. STANLEY JONES

In his travels about the world, particularly in Russia and China, Doctor Jones has come to an intensified concern about world conditions. His observations lead him to conclude that the only alternative to Communism is Christianity. As Christians, he holds, we must offer a program and power better than and beyond Fascism and Communism.

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Four Patterns of Revolution

By ETHAN COLTON

Author of

THE XYZ OF COMMUNISM

What made the other peoples take the Revolutionary road? Must we?

Impartial appraisals, based on first-hand knowledge, of Communism, Fascism, Nazism and the New Deal. Simeon Strunsky of the editorial staff of The New York Times says, "The chapters on Soviet Russia are the best short treatment of the subject I have seen."

319 pages—\$2.50, Postpaid

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HOME AND YOUNG FOLKS

Children's Corner

By Alliene DeChant Seltzer

What is it that you hate most about yourself? The fibs you tell? Talking back to Mother? Cheating, when no one is looking? Too lazy to get up for Sunday School? Losing your temper? Could it be swearing? Talking about other boys and girls in a nasty way? Or being unkind to a girl, because her skin is black, or to a boy, because his eyes are shaped like almonds? Well, while the grown-ups give up meat, candy, cards, dancing and the movies and put the money they save in that way, into Self Denial Boxes for the Church, let's spend these forty precious days before Easter, ridding ourselves of all these things that we hate most in ourselves! Perhaps we'd like to give up candy too, and the movies, and save all that spending money for God and His work. But we'll have to keep right at it, every day, won't we? Nor will it be easy; but God will love us all the more, because we've resolved to do that which is hard. Then, after forty days of not telling fibs, of not talking back to Mother, of perfect attendance at Sunday School, and of making friends instead of enemies with boys and girls of other races, we'll not want to go back to our old ways, and our life will brim over with new happiness! So here's "Denying self of that which we hate most in us" greetings to all my boys and girls who earnestly want to keep Lent.

HAVE YOU EVER NOTICED?

When the other fellow is set in his way, he's obstinate; when you are, it is just firmness?

When the other fellow doesn't like your friends, he's prejudiced; when you don't like him, you are simply showing that you are a good judge of human nature?

When the other fellow tries to treat someone especially well, he's toadying; when you try the same game, you are using tact?

When the other fellow picks flaws in things, he's cranky; when you do, you are discriminating?

When the other fellow says what he thinks, he's spiteful; when you do, you are frank?

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

CHILDLIKE TRUST IN GOD

Psalm 71:4, "I have trusted thee from youth" (Moffatt).

The Psalms have much to say about trust in God and there are a number of references to this trust as exercised in childhood and youth. It is much easier to trust in God in later life if one has learned to do so in childhood. Here also the proverb applies which says: "Train up a child in the way he should go, and even when he is old he will not depart from it."

If a child has trust and confidence in its parents and in others, it will be more likely to have trust in God. Such a faith and trust is illustrated in the following story which Dr. David Gregg relates. He says: "In the history of the fine arts we read that a little child on the streets of Florence watched for the coming of Michael Angelo,

FOOD FACTS

Did You Know That:

- The peanut crop of 1934 amounts to over one billion pounds.
- Cheese has become an important ingredient in many of the dog food preparations.
- Tomato plants are very sensitive to poisonous gases and are carried in British submarines to warn crews of foul air.
- Lack of winter sunshine, which is almost totally absent at street level in most cities, can be overcome by using vitamin D milk.

These "food facts" are compiled by the Division of Consumer Information, New Jersey State Department of Agriculture.

who was on the way to his studio. The child brought with it a large sheet of paper, for it intended to ask the artist to draw it a picture, and it firmly believed that he would. That was a bold faith. Angelo, the man who combined in one soul painter, sculptor, architect, and poet, was in the zenith of his glory. Popes had pleaded with him for the fruits of his genius, and kings had offered vast sums for a single work of art. The child's faith in asking him for a picture was daring faith, but it won the day. It went right to the heart of the artist. He could not disappoint such open and sincere trust and expectation. Sitting down on the side of the street, he drew a sketch, then and there, such as no other hand in all the world could have produced. That was what the child expected and believed he would do."

The artist realized his responsibility. He knew that the child had confidence in him and that he would not dare to betray its trust. He had the satisfaction of knowing that he did his duty, and the child went away with its trust and confidence rewarded. I am sure that it had stronger faith and trust in God than before, and that feeling doubtless went with it to maturer years.

The psalmist himself had learned to trust in God from his youth, as he tells us in our text, and in his old age he could still pray, "Yea, even unto old age and gray hair, O God, forsake me not." What a wonderful thing it is to have this childlike trust from the beginning through the whole of life. If a man like Michael Angelo would respond to the faith and trust of a little child, how much more will God reward the faith of those who put their trust in Him. It is no wonder that the psalmist closes this Psalm in the following words:

"I will also praise thee with the psaltery, Even thy truth, O my God:
Unto thee will I sing praises with the harp,
O thou Holy One of Israel.
My lips shall shout for joy when I sing praises unto thee;
And my soul, which thou hast redeemed.
My tongue also shall talk of thy righteousness all the day long;
For they are put to shame, for they are confounded, that seek my hurt."

Children also have a wonderful faith and trust in God even when afflicted. Years ago a clergyman paid a visit to a deaf and dumb asylum in London for the

purpose of examining the children in their knowledge of Divine truth. A little boy was asked in writing, "Who made the world?" and he took up the chalk and wrote underneath the question, "In the beginning God created the heaven and the earth." The clergyman then asked in a similar manner, "Why did Jesus come into the world?" A smile of delight and gratitude rested on the countenance of the little fellow as he wrote, "This is a faithful saying and worthy of all acceptance that Jesus Christ came into the world to save sinners." A third question was then proposed, eminently adapted to call his forceful feelings into exercise, "Why were you born deaf and dumb, while I can hear and speak?" "Never," says an eyewitness, "shall I forget the look of resignation which rested on his face as he took up the chalk and wrote, 'Even so, Father, for so it seemed good in thy sight!'"

You have doubtless heard of Robert College, near Constantinople in Turkey, in which young men of many nationalities are getting a good Christian education. This college was founded by a man whose faith

Kagawa Literature

The following publications of value to those making a study of Toyohiko Kagawa are now available:

KAGAWA, GAMBLER FOR GOD

By Allan A. Hunter

A concise and at the same time thrilling presentation of the man and his work. Price, 13c each.

KAGAWA CALENDAR FOR 1935

Significant quotations from Kagawa's publications, and pictures of him and his work. Price, 13c each.

KAGAWA ISSUE OF "THE CHRISTIAN GRAPHIC"

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A story of rural reconstruction in Japan with ten full-page illustrations. Price, 18c each.

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and trust in God began in childhood and continued to the ripe old age of almost ninety years.

The Rev. Dr. Cyrus Hamlin was born near Waterford, Maine, January 5, 1811. When he was only seven months old his good father died, leaving the mother to struggle hard to bring up her children. She had strong faith in God and began early to cultivate the same virtue in her children.

In his work on a New England farm the boy, who was of the genuine Yankee type, seemed to be able to turn his hand to anything. One of the first things he undertook to make was what Jesus made as a boy in the carpenter shop of Nazareth—an ox yoke—and he called it a “thing of beauty.” Afterwards he made almost every tool and article needed on the farm. A little later he was set to learn the jeweler’s trade, with a relative. But a remarkable taste for books began to reveal itself while he was at this work, which led to his decision to earn a college education and become a minister.

When he was eleven years old, his mother let him take a holiday by going to town on Muster Day, a great event in those times, when they had sham fights with Indians, and parades, such as boys like. His mother gave him seven cents to buy gingerbread, but said as she gave it that perhaps he would stop on the way at the home of a Mrs. Farrar, who had the missionary contribution box, and put in one or two of the cents. Before he got to the home of Mrs. Farrar he could not make up his mind how many he would give and how many he would keep. When he reached the house he said to himself, “I’ll just dump them all in.” And so he did and went without gingerbread.

He graduated from Bowdoin College in 1834, and later from Bangor Theological Seminary. He sailed as a missionary to Turkey in 1838, taking with him as his bride a delightful young woman, Miss Henrietta Jackson, well adapted to be his helper. They both began at once to learn the language and in about a year opened up a school for the training of preachers and teachers in the mission. They met with many difficulties, but the school proved a great success. It was fitted up with all sorts of appliances, which he was very skillful in making.

In 1860 he began the greatest work of his life, that of founding Robert College, which was named in honor of the principal donor, Dr. Hamlin’s intimate friend, Mr. Christopher Robert, of New York. On account of its fine educational work this missionary college has been called the “Lighthouse of the East.” Dr. Hamlin passed to his eternal reward at Lexington, Massachusetts, on August 8, 1900, honored as a teacher, scholar, missionary, inventor, administrator, and statesman. We thus see how a faith begun in childhood and continued through the whole of life was rewarded in old age.

“Sam, does your wife take in washing?”
“No sah, you is wrong. Ah takes de washin’ in, sah, an’ Ah takes de washin’ out. All dat mah wife do is stay at home an’ wash it.”

Home Education

“The Child’s First School is the Family”
—Froebel

EXAMINING CHILDISH PREJUDICES

Hilda Richmond

Happy is the home where parents try to get at the bottom of things when seemingly unreasonable childish fears or prejudices are shown in the common affairs of life. Many adults brush aside lightly such manifestations and insist that the child

Verses to Memorize

By GRENVILLE KLEISER

COURAGE

Hope on! Tho’ all seems lost
And storms beat high.
I have faith. Be still and know
That God is nigh.

wear the dress or eat the food in question, saying that they do not want the child to be finicky about little things. They make the mistake of considering a prejudice simply a whim but say truly that to send a child out into the school world with all sorts of trivial likes and dislikes, expecting that these will be respected, is not fair. The point is also brought out that a prejudice will make anyone an unwelcome visitor in many homes. It pays to examine such concepts carefully and find wise, painless ways of overcoming the difficulties.

A little girl detested noodles and could not be persuaded to eat them. “Billy told me that they are angle worms,” she confessed when her mother coaxed from her the reason why she would not eat them. Then it was easy to take her to the kitchen and show her how the noodles were made and cut, even allowing her to drop them into the hot chicken broth to make sure that the teasing little boy next door was all wrong in his idea about the good food.

Another child had been told that when there was no light in the room at night, “big long arms” reached out from behind the furniture to grab naughty children. When her mother learned of this she first assured her that she was not a naughty child. Then she had all the furniture moved to show her that nobody lurked behind it, and besides this a little light was left in her room night after night until the delusion died out. Careful as parents may be to protect their children from groundless fears, there are always older children or careless friends who think nothing of frightening them.

A little boy wanted his mother to promise that she would not go near an open cistern where a man was repairing the top, and when pressed for a reason, he said the workman had told him that a big man lived in the bottom of the cistern and reached out with a hook to catch people who came too near when the cover was removed. “He told me that he saw the man reach out the hook this morning,” said the terrified child, “and he might catch you.”

The mother not only required the workman to retract the story, but she took a lighted lantern and lowered it into the cistern so that the boy could see that it was entirely empty. The man had not wanted to be bothered with the child who, like all little boys, was curious to see what was going on, so he had taken the easiest way, according to his manner of thinking, to keep him away from the cistern.

By encouraging children to speak out freely and tell why they like or dislike certain foods or clothes or plays or errands, parents can get a great deal of information that will astonish them. To be sure, there are imaginary dislikes, but usually some good reason is in the child’s mind when a violent prejudice exists, and it is the duty of mother or teacher to find

THE PASTOR SAYS:

It is a comfort to know that no matter how bad some things may be, they could be worse. For example, suppose nosey people had noses like an elephant!

—Now and Then.

out what misleading information or foolish belief is back of it all, and then to use the same amount of patience and consideration, in counteracting it that she would had the child contracted a physical illness.

“Labor in this country is independent and proud. It has not to ask the patronage of capital, but capital solicits the aid of labor.”—Daniel Webster.

In the kindergarten little children learn to respect the worker and his work in the proportion that each is good. Are the little ones of your community learning this valuable lesson? If there is no kindergarten for them to attend why not work to get one opened, under a well-trained kindergartner? The National Kindergarten Association, 8 West Fortieth St., New York, will be glad to assist you. Write for information and free literature.

1st Senator—Do you think that debate in Congress should be restricted?

2nd Senator—Yes, I often wish somebody had stopped me from saying some of the things that I have said.

Puzzle Box

ANSWERS TO — BEHEAD AND CURTAIL THESE, No. 2

1. M—omen—T,—omen—men
2. A—mend—S,—mend—end
3. A—gate—S,—gate—ate
4. B—raid—S,—raid—aid
5. S—kate—S,—Kate—ate
6. S—core—S,—core—ore
7. S—pray—S,—pray—ray
8. D—epic—T,—epic—pic

A PARAGRAPH WITH TANGLED WORDS, No. 2

“As I vaprope of a thouy that has gimsoneth of the dol ann in him, so I am no less selaped with an dol nam that has gimsoneth of the thouy. He that loffows this lure may be old in yodb, but can veren be so in dimn.”—Cicero. —A. M. S.

“So your husband refused to buy you an automobile?”

“Not exactly refused. He said I ought to become familiar with machinery first, so he bought me a sewing machine.”

The Family Altar

By the Rev. Purd E. Deitz

HELPS FOR THE WEEK OF MAR. 18-24

Memory Verse: “Sanctify in your hearts Christ as Lord.” I Peter 3:15.

Memory Hymn: “In the Cross of Christ I Glory.” (165)

Theme: Peter Describes the Christian Life.

Monday—The Christian Life

I Peter 3:8-18

One must admit this does not sound much like Simon Peter of Galilean days, who wondered how many times he should forgive his brother, or of the Jerusalem days of desperate denial. Between the early Simon and the aged Peter lies a long discipline, including Calvary, a race to an empty tomb, bold preaching in the Spirit, and labors and adventure without number for the sake of the Master’s Name. What he writes now has upon it the smoothness of a gentleness worn by experience, and the spiritual loveliness of having lived and suffered with the Lord. Each exhortation comes as a call to my own heart. Do I have that “good conscience” which may enable me to bravely

defend the hope that is in me, yet with meekness and fear!

Tuesday—The Life of Faith
I John 5:1-5

John and Peter in earlier days may have seemed like rivals for the favor of their great Friend. But in later years their messages ring with the same loyal note of sincerity and loving faith. Victory is the keynote here, and in a day when the Kingdom work seems to lag and languish, there is a genuine call to the faith that can give the power to overcome. Christ has not foresworn Himself,—His realm is coming. Take courage then, O my soul. Thy bit of faith will yet prevail, for thou hast on thy side Him Who has triumphed gloriously.

Wednesday—The Life of Love
Mark 12:28-34

It is generally supposed that the Gospel which bears the name of Mark was written from memoirs supplied by Peter, and that in part at least, Matthew's and Luke's accounts are dependent upon Mark's. We thus have Peter to thank for more than a brief epistle in our New Testament. The present instance of Jesus' teaching is significant. For men bound up in religious laws, beliefs and observances it was not easy to see how the "heart" of religion is really in the heart, not the head. But when the scribe suddenly realized that to love is much more than all the burnt offerings, the Master acclaimed him not far from the Kingdom. Let my soul search itself well now, to see how near the Kingdom I come, judged by this standard. Am I whole-hearted in love to God and man? And do I show it?

Thursday—The Life of Brotherly Kindness
Galatians 6:1-10

Piece by piece we can put together the beautiful mosaic of the Christian life. "Faith, hope, love, these three" Paul had written, and you can make from these three primary colors a host of lesser shades,—or without changing the original figure,—about these three motifs you can set the enlarging patterns of affection and conduct. "The Scandal of Christianity" is what the late Peter Ainslie called our denominationalism, because of its divisive, competitive nature. Is it not equally true that within denominations and in local congregations, the lack of brotherly consideration is a major scandal? Profess to love God if you will, but beware lest in your treatment of your neighbor you show a different spirit. Thus the Scripture finds and warns me. Keep me, O God from failing my brother; preserve me from divisiveness or contention.

THE LENTEN MIRROR
(Continued from Page 2)

in the world of mammon to be a depression also in the Church of Jesus Christ.

5. Democracy in economic life gave way to rugged individualism fortified by special privilege which gathered the wealth of the land into the hand of the few, so that millions of our youth will never be able to own a home. These pirates of wealth now go on strike against investment in helpful enterprise and force the Government to go into business on money borrowed from them. What of the future? "Who cares? After us, . . .?"

6. Like the sons of Cain in their perversity, this generation turns its good things into evil. As they, we made clever advance in science and arts, but almost destroyed the world by using them for war. We invented the automobile, but made it the chariot of death upon the highway. We developed the moving picture machine and used it to debauch humanity in mind and soul with pictures so vile that heathen

Friday—The Life of Patience
James 5:7-11

Patience is a Stoic as well as a Christian virtue; but there is a difference. The Stoic is patient because there is nothing else to do about it; the Christian, because he can afford to wait. There is something to wait for, something to reward this waiting. It is true that the Kingdom did not come so soon as the early Christians expected, and the Son of Man was not seen on the clouds in their generation nor indeed since, but the essence of truth was in their expectation, and to live with the "judge standing before the door" was to establish their hearts in true patience. The secret of patience is still this: to endure in the confidence that our hearts are fixed in the Eternal and that the reward is sure. We must wait until the harvest time; the Lord knows the end, and will bring all things to pass in His time. Remember then, my soul, that the Lord is full of pity and merciful. He will redeem thee.

Saturday—The Life of Hope
I Peter 1:3-9

The epistle of James from which we read yesterday does not seem to have been written against a background of suffering like Peter's letter. It is the same hope which sheds its glow upon both, but here it shines brighter against the grim backdrop of persecution. These Christians had not seen Christ, yet they suffered for Him, and looked forward with joy to the revelation of a glorious salvation. It is always good to know you have something to "fall back on." Some people during days of financial uncertainty bought diamonds, feeling that thus they had something "incorruptible", that could not shrink in value with fluctuating currencies or deflated "securities". They felt secure in the thought they had something that "fadeth not away". Consider how much more reassuring it is to have a heritage that shall endure when diamonds are dust! Dear Lord, make our hope in Thee to abound unto life everlasting.

Sunday—"Not Idle nor Unfruitful"
II Peter 1:1-8

"Knowledge" is referred to twice in these verses, which ought to be a great encouragement to all of us who love the Sunday School and its work. An unfruitful Christian is failing in one of his most conspicuous duties,—but how shall he be fruitful unless he have the knowledge of God in Christ? How can he abound in Christian virtues unless he be diligent to keep adding to his spiritual knowledge? It has been pointed out by someone that the characteristics given here in verses 5

nations repudiate them. We made airplanes to soar the skies with horizons wider than that of the eagle's eye, and now must burrow in the earth and live like moles in the ground for self-protection. We produced machinery, and the next day the inventive mechanic returned to find himself out of a job and his family saved from starvation only by public relief.

7. Science has lengthened the average of human life from that of 33 years in the 1890's to 58 years in 1934. But this generation did not know how to use those extra 25 years. The weakening of middle-aged character is the country's greatest problem. This generation has lived too long for the world's good. Pitkin says, "Life Begins at Forty." Religion and science need to solve the problem of this new infancy and teach folks after forty to be no more, "play boys," "to put away childish things," to "act their age." God once cut down sinning by cutting down the great age of the ante-diluvians, saying, "A man's days shall be 120 years." Will God have to repeat that process?

In Memoriam

An Individual or an Organization of the Church wishing fittingly to honor and perpetuate the memory of a departed relative, friend or Church-member can present to your Church a

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to 7 are eight in number, as many as the notes of an octave, which in music becomes the basis for harmony. How happy are they who have resolved the discordant elements of their lives into happy and harmonious character, and can run the scale of virtues through a unified devotion to Christ! Dear Jesus, help me to see how in Thy life all the virtues fall into their proper places as Thou dost walk resolutely in love to the Father and devotion to Thy brother man. Amen.

8. Education has become organized ignorance of the fundamentals of human living. The metaphysical dullness of the mechanistic and behavioristic thoughtless has threatened the world with an atheistic agnosticism which is plain and culpable lack of information concerning the vital teachings of deepest science, on the part of the incompletely informed collegiate instructors of today.

9. Our forefathers braved the wide and stormy seas, and dared the wilds of a new continent in the name of a future new-world. This generation has been a coward in the presence of the greatest opportunity of all time for world betterment. It has shunned efforts for world peace by continued preparation for future war. Afraid that we have not the mental calibre to meet European statesmen (the Anakim), we refrain from the World Court and the League of Nations. We approached Kadesh-Barnea on the borders of the Promised Land of Peace, but this generation went back to die in the wilderness—afraid! In subservience to this generation's ghoulish

munition manufacturers, this ogre-ish generation piles up armament to destroy its own sons and daughters.

10. This generation, under the finer impulses of a former generation of devout men and women, fully educated and persuaded concerning the evils of strong drink, provided Prohibition for the protection of youth. But the manhood and womanhood of this generation in its middle-aged morose and childish stubbornness, said, "We will not be told what to do by law." The implications of that attitude are subversive of civilization.

11. This generation came from homes of standard parental qualities and of recognized moral standards; but it never grew up to moral responsibility. Like the prodigal, it made the challenge to the old home, "I must live my life." Prodigality, libertinism, sexualism, divorce followed; and the problem of the present day for the Church is to save children from those parents.

12. The Prodigal Son of History—this generation—became Freudian. That post-war philosophy was but the pornographic and meretricious rationalization of fornication, harlotry, and adultery, aiming to make this world the Prodigal Son's cabaret and night-club. That whole modern philosophy was the vilest slander on Christian gentlemanliness the carnal mind ever contrived in its enmity against God since that time when God "repented that he had made man," for He saw "that every imagination of his heart was only evil continually." It is fortunate that the Lord promised not to wash the world clean with another flood. He did the more kindly thing. As to the prodigal of the parable, He sent to our generation, poverty. Then the prodigal came to himself. May this generation, also, and return penitent to the Father's house.

13. The Church of Jesus Christ at the opening of the century challenged its young men with Christ's vision of the Kingdom of God on earth. The slogan was, "The evangelization of the world in this generation." The problem was for one-third of the world to bring Christianity to the other two-thirds—two persons for each Christian to bring to God in a third of a century of time. It was not done. The world is still but one-third Christian, according to statistics which still count in the Christian

column Russia with its 160 millions, and Germany persecuting the Church, and multitudes in America who never see the Church.

14. If this be pessimism, make the best of it. That is Christian!

15. Let us look into the mirror—the Lenten Mirror—"Not as one who glances at his natural face in a mirror, goes off, and at once forgetteth what manner of man he was."

16. "Let us repent and do the first works." "The axe is laid at the root of the tree." Is this generation condemned like Israel to die in the wilderness? We are called to repentance. "Who can tell if God will repent and turn away His fierce anger that we perish not?"

17. "Save yourselves from this untoward generation." "Be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse generation, among whom ye shine as lights in the world."

18. Let us look into the mirror of the glory of our manhood, Jesus Christ. Here is the real hope of our day. "We all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the spirit of the Lord." "And everyone that hath this hope in himself purifieth himself, even as He is pure."

19. May the Lenten repentance toward sin lead us to devotion toward Jesus Christ. Not shall we say as Peter, "Depart from me for I am a sinful man"; but as Peter also said beside the same sea, "Lord, Thou knowest all things, Thou knowest that I love Thee."

20. Let us rise and go to the Father and say, "Father, I have sinned against heaven and in Thy sight, and am no more worthy," The Father welcomes the returned. There is joy in the Father's house and in the soul of the returning son.

21. And behold, through God's grace, we shall belong to the new generation of those that are born again into newness of life!

22. May the Lenten Mirror of Confession and Repentance reflect into the face of this generation the glory of Christ's Redemption and Grace! Amen.

MISSION HOUSE COLLEGE

Sheboygan, Wis.

Four outstanding events are scheduled on the music and dramatic calendar of

Mission House College for the coming spring season. Embarking upon a flourishing period of popularity, the music and dramatic departments of the school under capable leadership are offering improved and enlarged facilities for students musically and histrionically inclined. The gratifying response in the past two school years is indicative of a growing desire for expression of student talent. Madame Elsa Behlert Bauer and Prof. Walter Ihrke head the music department, while Prof. Elmer Ott, athletic coach, is in charge of the speech and dramatic activities.

On March 13, the noted Schola Cantorum, male chorus from Luther College, Decorah, Iowa, will appear here. The group of 62 boys, trained and directed by Prof. Nickel, give a varied concert of sacred and secular selections. It is the 7th season of singing for the organization and the 5th concert tour of the North Central states. Prof. Nickel is a product of European training, having graduated from the Konservatorium der Musik in Leipzig, Germany, and organizer of the Sangerbund of Lutheran Free Church Choirs embracing 30 choirs with over 1,000 voices. The Schola Cantorum features this season Miss Louise Essex, cellist, who ranks among the foremost of European and American instrumentalists.

Early in April the Campus Players, dramatic organization of Mission House, will offer "The Ship", St. John Ervine's three-act tragedy. The cast has been drawn from the ranks of students experienced in dramatic fields, most of whom have appeared in previous productions of the Players given before large, enthusiastic audiences last year. This is the initial attempt of the club to stage a play other than a comedy.

Having successfully presented three renditions of Handel's "Messiah" before capacity houses contributing to local relief funds, members of the mixed chorus are now turning their attention to rehearsals for the beautiful spring operetta, "Cherry Blossoms". The musical production is being directed by Madame Behlert Bauer.

The annual spring tour of the Troubadours, male chorus of 24 voices, will be launched the second week of April, according to present plans. Ten or twelve concerts will be given in Reformed Church localities in the Mid-Western and North Central states.

THE REV. RUSSELL C. EROH
and OUR MANOR, PA., CHURCH



YOUNGER MEN'S MISSIONARY CONGRESS

The Laymen's Missionary Movement stirred mightily the minds and hearts of the men of the Church, and changed their convictions and life attitudes to the missionary enterprise. Of all the meetings that were held, perhaps the most important was the Men's Missionary Congress which continued for five days in Chicago in May, 1910.

Marking the 25th anniversary of that great gathering, a Younger Men's Missionary Congress is to be held in Chicago, May 2-5, 1935. Laymen and ministers of all ages are invited, but men under 45 years of age will be especially welcome. A long list of outstanding Christian statesmen and missionary leaders will make addresses or conduct conferences.

The theme of the Congress will be "Jesus Christ and the World Today". Four major topics will be discussed in platform meetings, conferences, group meetings and personal interviews: (1) The world's need and the forces bidding for world power; (2) Our heritage as sons of great missionary forefathers; (3) Our resources as Christian communions and agencies; (4) The power of Christ. Information may be had from the Missionary Boards, or the Laymen's Missionary Movement, 19 South La Salle St., Chicago, Illinois.

—William E. Lampe

PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Superintendent

This morning after the guests had come out of the dining room there was an unusual amount of conversation among them. They were all talking about the new dishes that were used for the first time; they were lavish in their praise of the dishes.

The Phoebe Circle of Zion Church, Allentown, has from the early days of the Home been providing for the needs of the dining room. In 1911, when the first Old Folks Building was erected, they furnished the dining room and ever since, whenever anything wore out or when anything new was needed, they were informed of the needs and they promptly and very satisfactorily supplied the needs.

When the new building was being erected they asked for the privilege of furnishing the dining room and to continue to meet its needs. The request was granted, and the Circle proceeded with the furnishing. They installed 4-ft. square walnut top tables with folding legs and the tops covered with glass.

The Home shifted up to this time with old dishes, badly worn, but the family grew so large that new dishes were very much needed. The Phoebe Circle purchased a complete supply of hotel china beautifully ornamented. It was by no means the cheapest, but if they could have sensed the delight of the members of our family as they sat down at the table adorned with the new dishes, they would have had the assurance that they made no mistake in their gifts. Our surroundings may be made such as to produce a delightful emotional state. The dining room furniture as well as the new building itself succeeded in doing this to a marked degree.

I should not forget to mention that the members of the Circle have been getting much enjoyment out of this commendable service.

In this connection I should mention also that the diet kitchen in our hospital on the third floor of the new building was similarly furnished by the Phoebe Home Auxiliary of Christ Reformed Church, Bethlehem. They were just as eager to buy dishes and other equipment which would help to bring delight to the sick from meal to meal. To do things in this spirit does not only bring enjoyment to others, but the service becomes a blessing to the donors.



THE CHOIR AT OUR MANOR, PA., CHURCH, Rev. R. C. Eroh, pastor.

Left to Right, Front Row—Miss Christine Rylander, Miss Louise Caldwell, Miss Thelma Kline, Miss Ruth Beamer, Mrs. Chrissie Grieve, Mrs. Lois Schmidt, Miss Sue Laufer, Miss Natalie Truxal, Miss Jane Kooser.

Second Row—William T. Cook, Arthur Cline, William Neenan, Hollie McCurry, Miss Sarah Jones (Organist), Mrs. Helen Mathias, Miss Hazel Miller, Mrs. Margaret Fry, Miss Marie Laufer, Miss Ruth Laufer, Rev. R. C. Eroh (Director), Fred Miller, Jr., Stuart Steck, Robert Truxal. (Carl Truxal not on picture.)

BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Superintendent

Rev. Samuel J. Givler, Jr., of the Rose-dale charge, preached an interesting sermon to the children on March 3. He was accompanied by his choir, who sang several selections.

The Junior Guild of Reading presented a play, "The Tinder Box", to the children on Tuesday afternoon, March 5. It was a treat to all and the children appreciated the program very much.

Early on Fastnacht morning anyone sleeping was awakened by the children. The child in each building who came down dressed last was presented with a burnt doughnut. About 3,000 fastnacht cakes were baked so that there was sufficient for all.

The children who returned from High School on March 5 had various moods, all dependent on the marks they received. We cannot help but mention that one of our girls, Sara Gross, St. Paul's, Quentin, not only made the A honor roll, which requires four A's in major subjects, but carried six A's, with A's in all major subjects. We wish her many more similar marks, as she is a freshman this year. Arlent Rhoads, Hain's Church, Wernersville, has attained the B honor roll with three A's in major subjects; she is also a freshman.

A recent former employee of Bethany, while visiting Miami, Florida, sent two crates of oranges as a treat to our children.

NEWS OF THE WEEK

Mrs. Henry W. Elson

J. P. Morgan, who sold six of his famous paintings for \$1,500,000 last month, will dispose of his noted collection of some 900 miniature paintings on ivory at auction in London. These miniatures are said to be worth \$600,000 and represent masters of four centuries. The sale is to take place this spring.

Dr. Stockton Axson, 67, professor of English Literature at Rice Institute at Houston, Texas, and brother-in-law of the late President Woodrow Wilson, died Feb. 26th.

Judge Charles I. Dawson, ruling in behalf of thirty-five mine operators of Western Kentucky, granted Feb. 27 a temporary injunction against enforcement of the Bituminous Coal Code, declaring attempts by Congress to regulate wages in the bituminous coal industry were unconstitutional.

The NRA also lost Feb. 27 in the Federal District Court of Delaware, the collec-

tive-bargaining section, known as the Section 7a. Judge John P. Nields in regard to the Weirton Steel Case declared it unconstitutional. These findings were handed down in a decision which dismissed the Federal Government's suit against this company of Weirton, West Virginia. It is said the case will be taken to the Supreme Court at once.

The total number of unemployed workers in January, 1935, was 10,142,000, according to the regular monthly estimate of the National Industrial Conference Board, made public Feb. 27.

All court decisions adverse to the New Deal legislation will be taken to the Supreme Court, Attorney General Cummings announced Feb. 28. At NRA headquarters it was said that the Administration had suffered 24 unfavorable Federal court decisions on various aspects of the Recovery Act, while 130 decisions had been favorable and 69 cases were pending.

All Manchukuo celebrated the first an-

niversary of the enthronement of Emperor Kang Teh, March 1.

Finland inaugurated Feb. 28 a nationwide festival to last four days in celebration of the first centenary of the first edition of the Kalevala, Finland's famous national epic.

Pledging a "vigorous" administration, Rear Admiral Cary T. Grayson assumed office March 1 as chairman of the American Red Cross, succeeding the late John Barton Payne.

King Prajadhipok has communicated his abdication to the Siamese Legation in London where he and Queen Rambai Barni are residing. Prince Ananda, 11-year-old nephew of the King, probably will be named to succeed to the throne of Siam. He is the son of the late Prince Mahidol, who studied medicine at Harvard University under the name of Mr. Songkala.

A new youth movement, non-militaristic but social, is to be inaugurated in Great Britain as "a permanent and living memorial of the King's silver jubilee year." The Prince of Wales is author of the plan, which will be financed by a new fund called King George's Jubilee Trust for Youth, to which the highest and lowest in the land are immediately asked to subscribe. The Prince does not intend to create any new organization but to extend the work of existing and approved voluntary movements like the Boy Scouts, Girl Guides, social clubs and Church Lad's Brigade.

Henry Kirke Bush-Brown, noted American sculptor, died at his home in Washington, March 1. The Lincoln Memorial at Gettysburg, Pa.; the Union Soldier's Monument at Charleston, W. Va., are among his best works.

Richard Jervis, for the last 20 years chief of the White House Secret Service detail, and a familiar figure with Presidents on their tours, was succeeded March 2 by Colonel Edward W. Starling, for many years assistant chief.

American winners of the Nobel Awards will be guests of honor at a dinner in New York April 9, celebrating the 101st anniversary of the birth of Alfred B. Nobel, Swedish scientist, who created the awards.

Rumania denounced March 2 her existing trade agreements with the United States, Japan, Latvia and Norway. In 1934 the United States shipped goods to Rumania valued at \$5,000,000, mostly automobiles and oil-well supplies.

President Arturo Alessandri of Chile, March 2 suggested that South American nations intervene to end the Chaco war. Geneva reported a growing sentiment among League of Nations representatives for an invitation to American neutrals to make another attempt to end the war. Eighteen previous efforts by the neutrals and the League have failed.

Three million inhabitants of Southern Anhwei Province, scattered over an area of 6,000 square miles, are reported to be starving to death in the worst famine this section of China has experienced in many years. The famine is the result of the almost unprecedented droughts, which extended over almost all China last summer.

Five Greek warships held by revolutionaries were bombarded by 9 government planes March 2 near the Island of Hydra. It is said that former Premier Eleutherios Venizelos had decided to cast his lot with the rebels. The uprising is the action of Republicans who feel that Premier Tsaldaris's actions have more and more belied his promises loyal to the interests of the State. The monarchists aimed at placing the exiled former King George, now living in London, back on the Greek throne. Civil war grips the country. The rebels now hold Crete and claim big support. They aim to prevent the restoration of the monarchy.

Despite Premier Mussolini's campaign for increase in population, his propaganda, subsidies, gifts and decree, Italy's birth rate is down heavily since 1922, the year

of the advent of Fascism, according to recent figures.

States entirely free of lynchings last year totaled 40, one more than in 1923 according to an announcement by the executive secretary of the Department of Race Relations of the Federal Council of Churches. In the other eight states 15 persons were killed. In 1933, 28 persons were lynched.

Emanuela de Dampierre, American-French girl, became a royal princess at a brilliant wedding in Rome March 4, uniting her to Don Jaime, son of former King Alfonso of Spain. The bride is the granddaughter of the former Josephine Curtis of Boston, whose ancestors played an important part in United States history.

Cancellation of ocean-mail contracts and the termination of Federal loans for shipbuilding was proposed by President Roosevelt March 4 in a message to Congress. The President proposed establishment of a system of outright subsidies with compensation for carrying mails paid on a normal poundage basis.

The British Government March 4 announced a new defense policy. It sounds the knell of arms reduction programs and calls for increases in the army, navy and air force. It sounds the weakness of security treaties, German peril and rearming of Japan, Russia and the United States.

William Fox, motion picture producer, lost royalty claims in millions when the Supreme Court decided March 4 that combined sound and picture film patents of the American Tri-Ergon Corporation had not been infringed by the Paramount Public Corporation, the Altoona Public Theatres, Inc., and the Wilmer and Vincent Corporation.

The lowest death rate in the history of New York City is reported for 1934 by Dr. John L. Rice, Health Commissioner—10.15 per 1,000 population.

THE RECEIPTS OF THE BOARDS ON THEIR APPORTIONMENTS

"Not so good", must be the comment regarding the receipts of the Boards during February to maintain the regular work. The two Boards of Missions have been receiving nice amounts to pay back salaries or to wipe out indebtedness, but important and necessary as that is that money does not pay the expenses of the current month.

The Apportionment receipts for the first two months of the year are not quite up to those of the same months for a year ago. Indeed, they are not equal to the receipts for the first two months of 1933, the lowest in modern times. The actual receipts were:

	January	February
Home Missions.....	\$9,356.77	\$9,061.38
Foreign Missions....	8,768.48	8,975.79
Ministerial Relief....	3,189.37	1,075.53
Christian Education..	2,775.72	1,075.47
Totals: Home Missions, \$18,418.15; Foreign Missions, \$17,744.27; Ministerial Relief, \$4,264.90; Christian Education, \$3,851.19.		

There is every reason to expect very large increases in payments on the Apportionments during 1935. Every congregation should aim to pay one-twelfth of its Apportionment every month. In any case, it should make monthly remittances of Apportionment money, no matter how small the amounts may be.

We have just entered the Lenten season, the period of sacrifice and devotion. This should be the best time of the year for giving to the work of Christ and His Church. Let us hope that during March there will be unusually large receipts, and that when The Kingdom's Support is published showing the receipts for the first quarter of the year we shall all have reason to thank God and take courage.

William E. Lampe, Secretary.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Third Sunday in Lent, March 24, 1935

Peter Describes the Christian Life

I Peter 3:8-18

Golden Text: Sanctify in your hearts Christ as Lord. I Peter 3:15.

Lesson Outline: 1. The Foundation. 2. The Superstructure.

This is the last lesson of the course which dealt with "The Life and Letters of Peter." It was wisely chosen, for it describes the Christian life. And that, as we know, was the primary purpose of these apostolic writings—Peter's, Paul's, and all the others. Their aim was intensely practical. These early Christian leaders sought to guide and help their Jewish and pagan converts in Christ's way of life. In the midst of a pagan environment, hampered and handicapped by their old habits, these "babes in Christ" endeavored to keep themselves unspotted from the evil world, obedient to the new commandment that the Master had given to His disciples. That was a difficult undertaking, requiring the aid of God, and the help and counsel of men.

It is still a difficult matter to follow Christ. And our modern world differs so radically from Peter's that his practical counsel may seem inappropriate to our problems of life. But the teachings of Christ are not petty rules and precepts that lose their authority with the passing years. They are spiritual principles whose validity remains the same forevermore.

Some of these eternal principles of the Christian life are beautifully expounded in our lesson.

I. The Foundation. Our Golden Text strikes the keynote of the entire passage that forms our lesson. "Sanctify in your hearts Christ as Lord" (v. 15). In various modulations, Peter intones the same note repeatedly in these exhortations—"having a good conscience; that, wherein ye are spoken against, they may be put to shame who revile your good manner of life in Christ," and, "it is better, if the will of God should so will, that ye suffer for well-doing than for evil-doing. Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God" (vs. 16-18).

Thus the apostle, like Paul, points his converts to the one foundation which God has laid. Christ is their exemplar. They are "to sanctify" Him in their hearts. Obviously, that does not mean that they are to make Christ holy, but, rather, that they are to enthrone this Holy One in their hearts as the pattern of their lives, and as the power that enables them to follow His example.

Two significant features mark this apostolic counsel. It is positive, and it points to a living person. Too often the moral and spiritual guidance we give to men is couched in negative terms. It consists, mainly, of stern prohibitions.

The Christian life, then, becomes a long and varied series of subtractions from life in its totality. Instead of being the abundant life, it is pictured as a meager life. Men divide life into compartments, as it were, and they declare that most of them belong to "the world, the flesh, and the devil." The fragmentary remainder, then, is the Christian life, the sphere in which we must "sanctify Christ as Lord."

But Peter does not describe the Chris-

tian life in such negative terms. His counsel is positive and pointed. He says, Make Christ the Master of your life. Let His mind be in you. Let His eternal principles rule and control your conduct and your character. Such counsel is as perinent now, as then. It applies to all the ages, and it is the most concise and comprehensive rule of conduct that we can formulate.

Moreover, this ultimate criterion of Christian conduct is a person. It is Christ himself, not a number of precepts or a new code which He has enjoined upon His disciples. From all such petty, legalistic ordinances Christ, once for all, delivered mankind when He said, "This is my commandment, that ye love one another, even as I have loved you" (John 15:12). His own life on earth was the incarnation and perfect manifestation of this spirit of divine love. Even so, that selfsame spirit of love must prompt and constrain our life in all its relationships.

Such a spiritual criterion of conduct makes Christian living a truly creative and constructive task for each age, and, we may add, a difficult one. To walk in His steps does not mean that we must slavishly imitate His example, or that we can find in His recorded words a precise precept for every moral problem, personal and social, of our times. It means, rather, that we must seek to emulate His Spirit. It means that, as Christians, we believe that there can be no final solution of any human problem, except in the spirit of love.

And let us observe that it is this kind of spiritual unity Peter pleads for in our lesson. "Finally, be ye all likeminded, compassionate, loving as brethren, tenderhearted, humble-minded; not rendering evil for evil, or reviling for reviling; but contrariwise blessing; for hereunto were ye called, that ye should inherit a blessing" (vs. 8, 9). That is a beautiful plea. Its chief concern is with the heart, the spirit of Christians, not with their heads or minds; with life and deed, not with doctrine and creed. Let there be the unity of the spirit of love among all the disciples of Christ. That is the primary demand. All else is secondary. That is not merely the essence of Christianity, but also its strongest and best apologetic. So, in the last verse of our lesson, in support of his plea for the spirit of love, Peter points to Christ, who "suffered, the just for the unjust, that he might bring us to God" (v. 18). This Christ, His sacrificial life and death, is both the power and the proof of our faith.

II. The Superstructure. Peter is not content with a description of the foundation of the Christian life. He proceeds to picture the superstructure that we must build on that eternal foundation.

And it is very interesting to note the caption he gives to this section of our lesson. He addresses men, "that would love life, and see good days" (v. 10). That heading has a familiar sound. The good, old days! The happy times, for whose return millions are yearning! But consider, now, the conditions and constraints the apostle imposes upon these lovers of life that seek good days.

First, "Let him refrain his tongue from evil, and his lips that they speak no guile" (v. 10). That first demand surely requires no further explanation. We know too well, from our daily experience, how much trouble and sorrow are caused in human relations by lying tongues and unkind lips.

Then, from words Peter passes to deeds; from conversation to conduct. The man who follows Christ in his life must order his conduct according to the Spirit of the Master. Peter, quoting Psalm thirty-four, says, "Let him turn away from evil, and do good" (v. 11). In a similar vein, Paul speaks of "putting off the old man and putting on the new man." Thus, the Christian life is a constant conflict between good and evil, and, through conflict, a gradual growth in Christlikeness.

Again, "Let him seek peace and pursue

it" (v. 11). Let him watch and order his daily relations with his fellowmen in the spirit of peaceableness. That is much harder than framing resolutions about International Peace and Goodwill, and also much more important and effective. The greatest contribution that individual Christians can make to international peace must be made at home, in all the daily contacts with men. There we must acquire and manifest the spirit of the peacemaker. There we must learn to be considerate, forgiving, loving, even as was our Lord.

Further, let him have "a good conscience; that wherein ye are spoken against, they may be put to shame who revile your good manner of life in Christ" (v. 16). Conscience, we know, is the very foundation of character, and here Peter exhorts the Christian to have "a good conscience." That is sound advice, provided we do not confuse a good Christian conscience with mere conscientiousness. Doubtless the followers of Marx and Lenin are conscientious in their conduct, and, yet, utterly unchristian. The conscience of the natural man must be sensitized and energized by the Spirit of Christ, before it can become a good criterion of Christian conduct.

Finally, "Even if ye should suffer for righteousness' sake, blessed are ye: and fear not their fear, neither be troubled. For it is better, if the will of God should so will, that ye suffer for well-doing than for evil-doing" (vs. 14, 17). So the "good days," according to Peter's idea, may easily include "suffering for righteousness' sake." Indeed, they must, if the life of Christ is the pattern of the Christian life.

Such, then, are Peter's stipulations concerning "the good life." These are the conditions we must fulfill in order to make life good and worth living. They differ widely from the stipulations and requirements proposed by our perplexed leaders in politics and business. They run counter to the natural instincts of man, to "ruthless individualism" in all its forms. They are rooted and grounded in the love wherewith Christ has loved and redeemed us.

The final question, then, is: Are we willing to fulfill these practical requirements of love in our Christian lives? And do we really believe that thus, and only thus, mankind's "love of life" will be satisfied, and their Utopian dream of "good days" realized?

CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

March 24: How Does God Guide People Today? Rom. 8:12-14

The fact that God does guide His people is expressed in many places of the Bible. He led the children of Israel by a pillar of cloud by day and by a pillar of fire by night. The Psalmist makes God say, "I will guide thee with mine eye." Isaiah says, "The Lord shall guide thee." Zacharias in his "Benedictus" sings: "To guide our feet into the way of peace." And Jesus says of the Holy Spirit, "He will guide you into all truth." The Psalmist again says: "He will be our guide even unto death." The divine guidance is one of the two major emphases of the Oxford Group Movement; the other being sharing. We all believe in a Divine Providence, not only in the sense that he cares and provides for us, but also that he goes before us and leads us on our way. The favorite figure under which Jesus is set before us is that of a shepherd. "The Lord is my

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shepherd." "I am the Good Shepherd." The function of a shepherd is to lead and guide as well as to feed and protect his sheep. I think that most of us if we have had any experience at all, will admit God's guidance in our lives. We may not always be able to explain it, but somehow we are conscious that our way in life has not been altogether of our own choosing, but that some one has guided us by an invisible hand and has led us hitherto. We go and do some things and we don't know just why. Let us admit that it is God's guidance in our lives.

But how does God guide people today? He does not go before us as He did before the Israelites in cloud and fire, He does not visibly walk by our side and take us by the hand like a father does his child. He does not speak to us out of the heavens and give us definite directions. Of course, God speaks to us if we have ears to hear, but His language is not the same as we hear all around us. God most frequently works in an indirect way. He makes the winds His messengers, and flaming tongues of fire His ministers. God guides us by indirection, through instrumentalities which He can use. He led the

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1. He guides us by His Word. "Thy word is a lamp unto our feet and a light in our path." In the dark oriental city some one carried a lamp right in front of the walker so that he might see where he was going and not stumble and fall, so the word of God lights the way for us. In the Bible we may find many explicit directions. It is a "road map" for the journey of life. It tells us which way to go, which road to follow, which bypath to avoid. No one has ever gone wrong who has followed the precepts of the Bible. The Bible also shows us how others have been guided in their lives and we may learn a lesson from them. The Bible is a chart and compass for life. When a traveller journeys in some foreign land he supplies himself with a guide book; he learns all he can about the places he visits, and how to get there. If he follows the directions he will never get lost. The Bible is such a guide book for life's journey.

2. He guides us through others. In early years it is our parents, our teachers and those who watch over our lives, such as pastors and counselors. God may guide us through some friend whom He sends into our lives; He may guide us through a book, through a sermon, through a Sunday School lesson. Such guidance may come to us in the most unexpected way. A word fitly spoken, a deed done, a kindly look, a smile, may guide us. The poet sang:

"I've seen a hand you cannot see
That beckons me away;
I've heard a voice you cannot hear
That bids me not delay."

3. He guides us by our own instinct. We know how instinct guides the bird to the summer land and the beast to his den. In man instinct is of a much finer nature and is coupled with intelligence. Sometimes we call it conscience, sometimes the moral sense, but whatever name we give to it, it is that divine spark which God has kindled within us that becomes the urge of our lives. If we have lived true and godly lives our instincts are nearly always right. If we have always followed the truth our first reactions are generally right. From the inner consciousness of our beings there emerge the correct feelings and inclinations, and if we consistently follow them they will be an inerrant guide for our lives—in no character do we find this so fully as we do in Jesus. He always did the things that pleased the Father. Therefore He always followed the first reactions of His own soul. Prompt obedience to the right will so train the conscience that it will become a sure and safe guide for life. Of course, we may "sear" it and then it will fail to respond, and be no longer a safe guide.

Holy Spirit, faithful Guide,
Ever near the Christian's side;
Gently lead us by the hand,
Pilgrims in a desert land.
Weary souls fore'er rejoice,
While they hear that sweetest voice,
Whispering softly, "Wanderer come,
Follow Me, I'll guide thee home."

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productive of better results than strict isolation. For one month it has been tried out and we believe with success.

A little girl is sick this morning—What? It hurts and is swollen a little to the front of and below the ear lobe. Mumps, somebody says. Oh dear, has that come? Many are disturbed. Let us look at the record. Hello, what is this? Had mumps two years ago. And we all give a sigh of relief. Just a little swelling of the gland.

FAMINE IN RUSSIA!

During this Lenten Season we pray in the words of the Litany: "From war, pestilence and famine, good Lord, deliver us." In this petition we have reference not merely to ourselves, but to all men every-

where. In this land of plenty, where we plough under much of our wheat and kill off hundreds of thousands of cattle we can be reasonably assured that we shall be delivered from "famine," especially just now. But word has just come from Russia setting forth the tragic condition of our fellow Christians there. Thousands of people, especially in the rural districts, are living in absolute despair.

On Feb. 4 a conference of all religious organizations representing Orthodox and Evangelical relief agencies at work in Russia was held at Vienna when a joint committee for aid of "all those in Russia who believe in God" was formed. This committee will co-operate with the Central Bureau for Relief of the Evangelical Churches of Europe, of which Dr. Adolf Keller is the executive secretary.

The Western Section of the Alliance of Reformed Churches through its Committee on Work on the Continent of Europe reported that last year the Reformed Church gave practically nothing for this work. Surely the condition of these fellow Christians, and especially the starving multitudes in Russia at this time must appeal to us and move us to render such help as we may be able.

It has been suggested that \$1 from every Christian organization in this country, which would buy a package containing a week's supply of food staples, would be sufficient. Send your contribution to the undersigned in Philadelphia or to Dr. William Hiram Foulkes, Chairman of the American Executive Committee, 105 East 22nd Street, New York City.

Charles E. Schaeffer,

Special Representative of the Western Section to the Evangelical and Reformed Church.

BOOK REVIEWS

The Revealing Christ, by James DeWolf Perry, Presiding Bishop of the Episcopal Church, and others. Price, \$1.50, pp. 165, Harper and Bros.

Christ Speaks from Calvary, by Edward Jeffries Rees. Price, \$1, pp. 172, Cokesbury Press.

Victories of the Cross, by Walter Albert Stanbury. Price, \$1, pp. 192, Cokesbury Press.

The Man of Sorrows, a series of Lenten sermons, by Dr. Henry Beets. Price, \$1, pp. 131, Eerdmans Publishing Co.

Here are four books of particular value for this Lenten season. The first is called the Presiding Bishop's book for Lent, 1935, and its suggestive meditations are prepared by the Presiding Bishop and seven other outstanding men of the Episcopal Church. This is a book of high order which well repays a devout study.

We are indebted to the Cokesbury Press for the two edifying books of Lenten meditations by Drs. Rees and Stanbury. Though they differ much in style, it is difficult to tell which is more helpful, and we can cordially commend both as refreshing and uplifting.

Our old friend, Dr. Beets, long time editor of "The Banner," the organ of the Christian Reformed Church, gives us, in the fourth volume, a series of Lenten sermons, including seven meditations on the "Words of the Cross." Tender, personal and vibrant with faith, these discourses take us into the Holy of Holies. Such little books are of real value for pulpit and pew. Every Christian should read one or more of the helpful Lenten meditations available.

—E.

The Color of Life is Red, by Edward L. Holman, M.A. Gorham Press.

This is the first, though we hope not the last, book from the pen of the gifted Headmaster of the Carson Long Institute.

Recently described as "a genius in making men and building character", Professor Holman is taking a high and worthy place among the country's great headmasters. His new book, fresh and invigorating as the unspoiled hills and streams which surround his historic institution, should be placed into the hands of every boy entering or about to enter college and university. It is, moreover, a splendid tonic for ministers and the leaders of Young People's Societies. Many a disheartened teacher will take a new lease on life after reading **The Color of Life is Red**. Many of the leaders of the Reformed Church were nurtured at the Carson Long Institute (formerly The New Bloomfield Academy), and they will be happy to know something of the mind and heart of the man who carries on in the line of a great tradition.

—H. D. McK.

OBITUARY

THE REV. CHRISTOPHER NOSS, D.D.

Dr. Christopher Noss, who died at Aomori, Japan, on Dec. 31, 1934, was a son of the late Rev. John George Noss and wife. He was born in Huntington, Ind., Sept. 23, 1869, so that he attained the age of 65½ years. He received his academic education at Franklin and Marshall College, graduating in 1888 with high honors. Some years later he was elected a member of the Theta chapter of the Phi Beta Kappa Society. During most of his college course he served as amanuensis to the Rev. Dr. Emanuel V. Gerhart, president of the Theological Seminary, who was then engaged in preparing for publication his "Institutes of the Christian Religion," in two large volumes.

After his graduation, Mr. Noss taught for 3 years in the large State Normal School at Kutztown, Pa. There he met Miss Lura Boyer, a student in the school, whom he afterward married. Meanwhile he prepared himself for the Christian ministry, studying at Lancaster, New York (Union Theological Seminary) and Berlin. In the German university he attracted the favorable notice of Prof. Adolf Harnack, who spoke flatteringly of Mr. Noss' scholarly attainments.

Upon completing his theological preparation, Mr. Noss and Miss Boyer were married Nov. 27, 1895, and then journeyed to Japan to engage in missionary work. He became professor of Church History in what is now known as North Japan College, Sendai. While performing this important work, he published "A Text-book of Colloquial Japanese," which is an English translation and revision of Dr. Rudolf Lange's "Japanisches Lesebuch." This is really an admirable piece of work. During one of his furloughs, Dr. Noss wrote the mission study text-book entitled "Tohoku—the Scotland of Japan."

Mrs. Noss passed away in Lancaster, Pa., Feb. 26, 1907. Recognizing that his wife could not return to Japan, Mr. Noss had resigned as foreign missionary, and was elected professor of Systematic Theology in the Theological Seminary at Lancaster, which position he held for five years, meanwhile being honored by his Alma Mater with the degree of Doctor of Divinity. Becoming acquainted with Miss Carol Day, a teacher in the Shippen School for Young Ladies at Lancaster, he married her July 14, 1909. Next year the couple arrived in Japan. At the earnest solicitation of the Rev. Chohachiro Kajiwara, the Nosses located in Mr. Kajiwara's native city of Wakamatsu, where a large tract of land was purchased and two missionary residences were erected. Dr. Noss' tireless energy and great capacity for work developed a large field of operations in Fukushima prefecture. He took an especial interest in Minami (South) Aizu, a remote, rather inaccessible and behind-the-times region in

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the mountainous interior. With one or two companions he made periodic trips, largely by bicycle, to that section and regularly found a cordial welcome.

Dr. Noss had considerable executive ability, which manifested itself mainly in two directions. He was principally instrumental in reorganizing the Mission's evangelistic work. Considerable interest in so-called "newspaper evangelism" (now termed "correspondence evangelism") arising in missionary circles, Dr. Noss enthusiastically worked for the organization of what is now called the Sendai Shinsei Kwan. It is an interdenominational agency for the propagation of Christ's Gospel through newspapers and correspondence.

In the latter part of 1931 the Noss family went to America on furlough. Dr. Noss returned to Japan alone, Mrs. Noss being detained by the illness of one of the children.

Dr. Noss was liberally endowed mentally, had many fine moral qualities and was genuinely and sanely religious. His life helped to enrich the lives of others, and his works do follow him.

In addition to a brother, the Rev. Charles L. Noss, superintendent of St. Paul's Orphans' Home, near Greenville, Pa., and a widowed sister, Mrs. Emma N. Burkholder, of Lancaster, he is survived by his wife and twelve children, four of whom have followed their father's example by entering the Christian ministry, one daughter also marrying a minister. Of the above-mentioned four clergymen, Rev. John B. Noss, Ph.D., the oldest son, is professor of Philosophy in Franklin and Marshall College.

—Henry K. Miller.

Tokyo, Japan.

ELDER WM. L. JACOBY

Wm. L. Jacoby, 68, of 635 Juliette Ave., Lancaster, Pa., passed to his eternal reward Friday, Feb. 15, after a two weeks' illness. He was born in Voganville, Pa., a son of the late Wm. and Catherine Schaeffer Jacoby.

He was confirmed by Rev. J. W. Meminger, D.D., then pastor of St. Paul's Church, Lancaster, Pa. In December of 1910, Mr. Jacoby was asked to teach a Bible Class in the Sunday School at Eden, which was held in the school house. This was the beginning of his interest in Eden and its people. The Eden Sunday School grew and prospered, and in June, 1912, a congregation was organized. Mr. Jacoby was one of the charter members and an elder from the time of its organization until his death. He was a man of faith, devoted to the Church, loyal and constant in all its activities. He was a great booster for the "Reformed Church Messenger" and read it every week from cover to cover. He represented the East Petersburg-Eden Charge at Classis and Synod, and was a delegate from Lancaster Classis to the sessions of General Synod in Cleveland, Ohio, and to the merged Synod of the Evangelical and Reformed Church.

He was an employee of the Metropolitan Life Insurance Company for 23 years, being retired four years ago, and was a member of the Veterans' Association of the Company.



Elder Wm. L. Jacoby

Besides his wife, Sallie V. Jacoby, he is survived by a daughter, Mary S., wife of Cecil Patterson, at home; a son, Wm. L. Jacoby, Jr., of Lancaster, Pa.; and a granddaughter, Vivian Patterson.

Brief services were held at the home on Monday afternoon, Feb. 18, at 1.30 P. M., and public services in the Grace Church, Eden, at 2 P. M., with interment in Cedar Lawn Cemetery. His pastor, Rev. Walter C. Pugh, officiated at the services.

—W. C. P.

ELDER HENRY CLAYTON SHATZER

Members of Trinity congregation, St. Thomas, Pa., mourn the loss by death of Elder Shatzer, Feb. 10, 1935. Though afflicted for some time, he continued his many activities until a few weeks before death, when taken to the hospital at Chambersburg. At the advice of his physician he was removed to Jefferson Hospital, Philadelphia, at which place he underwent an operation on Feb. 2. He succumbed Sunday afternoon, Feb. 10.

He was born in St. Thomas township, Franklin County, June 1, 1880, a son of the late Emmanuel and Mary Shatzer, and spent his youth in that vicinity. At 18, he entered the teaching profession in Jefferson School, Horse Valley. His experience in this profession of 36 years duration was in St. Thomas and Hamilton townships, Franklin county. He was an instructor in the Williamson Summer School during the 1903 season, principal of the St. Thomas Grammar School 1921-1929, and from 1929 until his death, principal of the South Hamilton Consolidated School. He was a member of the Fraternal Home Insurance Society, No. 2304.

Mr. Shatzer attended Edenville United Brethren Sunday School most of his life. Served as its superintendent for almost 30 years, serving in that capacity at the time of his death, as well as teacher of various classes. During the summers of 1933 and 1934 he attended the School of Religious Education at Rhodes Grove and in the fall of the same years enrolled in courses in the Leadership Training School of Sunday School District No. 3. He served as treasurer of the District 1921-1924 and as its president 1927-1929.

Apart from these duties of week-day and Sunday School he found time to organize the Edenville Chorus of 12 to 18 voices. In addition to leading this organization he also led the St. Thomas quartette. Both organizations had many engagements on varied religious occasions throughout Franklin and neighboring counties.

In childhood and youth he was received into the Reformed fellowship by baptism

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No. 3—\$7.75
This nickel-plated filler is also nickel-plated inside to prevent corrosion. Extra Bulbs, 50 cents.

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Aluminum, \$1.50
Silver-plate, \$6.75

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Silver-plate, \$10.00
Gold-lined, \$12.00
Plainly and neatly finished, this bowl is quadruple plated with pure silver on extra hard, white metal and is fully burnished.

ALUMINUM
Special Non-Collecting (Interlocking) Tray with 36 glasses\$6.25
With 40 glasses 6.75
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Cover or base. 2.50

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Quadruple Plated Non-Collecting (Interlocking) Tray with 40 crystal glasses\$26.00
Cover 12.00
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Communion Glasses
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No. 2S. Shallow blown glass; No. 3D. Full blown glass, \$1.00 per dozen. Specify style.

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Silver Cups. 75 cents each

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40c per hundred
\$4.00 per thousand
Waxed "Lily" Paper Cups, 60c per 100

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Feb. 21, 1881, and confirmation April 18, 1897. Herein, as a member of Trinity, he served as deacon 1912-14 and elder 1927-31, and 1933 until death.

Mr. Shatzer served two adjacent communities successfully because, as a long-time co-worker said, "He was always above all the trifling community differences, thus enabling him to serve neighboring communities in varied capacities." By sharing cheerfully of his talents he won the affection of his fellowmen in his every contact. Naught that can be said can add to the dignity and nobility of his works nor to his loyalty to the Christ Whose cause was ever dear to him.

There survive him his wife, 4 children, and 4 brothers. Funeral services were held Feb. 13 in the Edenville U. B. Church in charge of his pastors, Revs. Harvey M. Light, Lester A. Kauffman and Amos Funk. Burial in St. Thomas Cemetery.—H. M. L.

JOHN EDMUND DE HOFF, M.D.

Dr. John Edmund De Hoff, a widely known physician, died Feb. 16, 1935, at his residence, 458 W. Market St., York, Pa., after a lingering illness. Dr. De Hoff, who was 61 years old, was the eldest son of the late Dr. John Weslie and Charlotte E. (Shower) De Hoff.

The deceased was a descendant of an old Maryland family, and was a grandson of the late Judge Adam and Mary Anne Geiger Shower, and a great-grandson of Major John Adam Shower, one of those in

command of the American Army at Bladensburg, Md., which helped to defend Washington and Baltimore during the War of 1812. Dr. De Hoff was a great-great-grandson of Capt. John Shower, who was on General Washington's staff during the Revolutionary War. On the maternal side his great-grandfather, Rev. Jacob Geiger, was the pioneer homeopathic practitioner in Maryland in 1836.

Dr. De Hoff received his early education at Western Maryland College and graduated at Franklin and Marshall College in 1894. After completing his medical course in Baltimore in 1897, he started in the practice of medicine in York, Pa. He had a large practice, his services being sought by many persons in all walks of life. Dr. De Hoff was a member of the York Medical Society and of the Central Pennsylvania Homeopathic Society. He leaves a wife who was Miss Edith Clifton of Baltimore, Md.; two children, H. Clifton, of Elizabeth, N. J., and Mrs. Andrew Crawford, of York Pa.; and four grandchildren, a brother, Dr. George William De Hoff, of Baltimore, Md., and a sister, Miss Leonora K. De Hoff, of Baltimore, Md. Dr. De Hoff was a member of Grace Church, York.

"Fading away like the stars of the morning,
Losing their light in the glorious sun;
Thus would we pass from the earth and
its toiling,
Only remembered by what we have done."
—L. V.